

MISSIONS

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NOVEMBER, 1918

Attractive Investments

WE are prepared to submit for your consideration some attractive investment opportunities, not in stocks or bonds which may or may not pay dividends, but in human lives—investments which are guaranteed to bring increasing satisfaction to yourself and at the same time will prove to be channels of blessing to hundreds and thousands of spiritually destitute peoples. Consider the following:

1. An investment of \$35.00 a year will meet the cost of educating a student in our theological seminary in South India and thus train one of India's future preachers. Can so small a sum be invested anywhere more profitably?
2. A college education for a Chinese boy costs \$60.00 a year. The boy whom you might help to educate now may in twenty years be one of China's outstanding leaders.
3. An investment of \$50.00 will maintain a bed in a mission hospital in China for one year. It is your privilege thus to provide health and happiness to a score and more sufferers.
4. The support of a boy in the Jorhat Christian Schools of Assam can be provided for at a cost of \$25.00 per year. Through such an investment you can contribute to the future material as well as spiritual progress of Assam.
5. From \$50.00 to \$500.00 will provide the entire support of a native preacher in India, Africa or China. Through such a worker you could send the Gospel to hundreds and thousands of people.

Through investments like these and others which we could mention, Sunday schools, organized classes, young people's societies and individuals are supporting some definite part of our work. We shall be pleased to help you find your share also. An inquiry will receive prompt attention if addressed to JOHN Y. AITCHISON, *Home Secretary*,

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

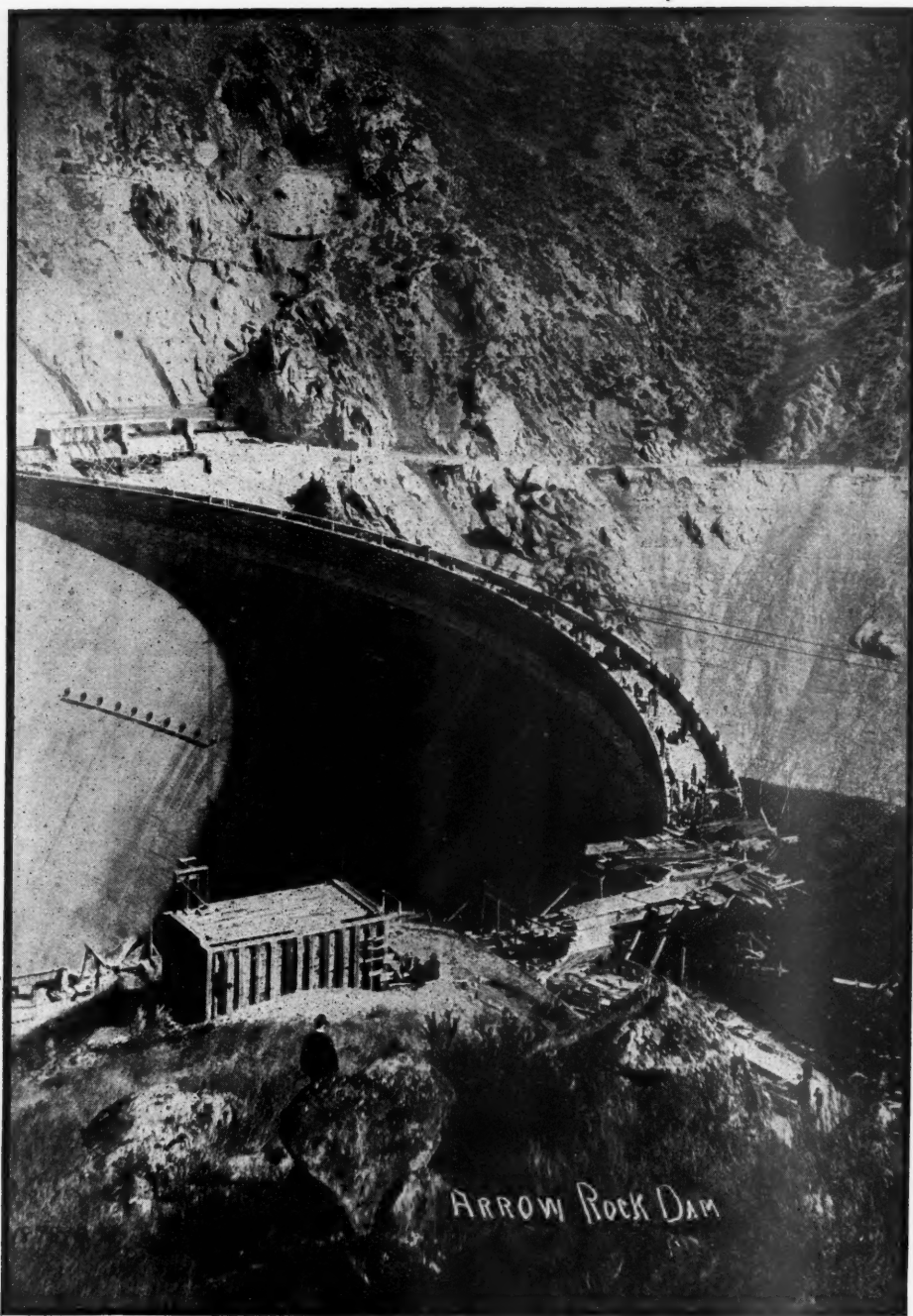
Box 41, Boston, Mass.

We accept Liberty Bonds as contributions

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There can be no true
Missionary Spirit, no
effective or adequate
Missionary effort, which
does not find its Source
in the desire to personally
win Souls into the
Kingdom of Christ.

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Photograph from Underwood & Underwood, New York.

This \$5,000,000 Concrete Dam, The Arrow Rock, highest in the world, will irrigate 248,000 acres in Southern Idaho, tributary to Boise, Idaho's capital. This massive arch wedge, weighing over a million tons, rising 351 feet between mountains a mile high, is the crowning feat of scientific engineering by the Reclamation Service. The Dam is 1,100 feet long and 248 thick, tapering to a 16-foot concrete roadway at the top. The cost was no more than that of a moderate battleship, The dam will turn an arid section into fertile land.

MISSIONS

VOLUME 9

NOVEMBER, 1918

NUMBER 10

A Home Mission Issue



MISSIONS presents this month a Home Mission Issue, just as last June it had a special Foreign Mission Issue on Japan. It is well to focus the attention sometimes, while it would be disastrous to focus it narrowly all the time. Just now there are matters of large importance pressing upon us in the homeland. Some of these are placed before our readers in a most interesting way.

The heads of the departments of the American Baptist Home Mission Society have been asked to tell simply and as briefly as possible what the Society is undertaking along its varied lines of service. Because the war has brought the need of Americanization to the front, we deal with the foreign-speaking peoples and the noble part they are playing in the struggle for liberty. Fair space is given to the red men and the black men, the Latin Americans, the pioneers, the new war industrial communities, which call for special treatment, and the development of woman's work as seen in the Woman's American Baptist Home Mission Society. All phases of the work are illustrated, and from the introductory statement by Secretary White to the closing article the pages are filled with the kind of information that compels interest.

Christian Enlistment Week is not neglected. If the aim of this spiritual campaign is reached, the result cannot fail to tell immeasurably upon all the Home and Foreign Mission interests represented in this issue and inextricably intertwined. More and more the fact is recognized that a more vital spirituality is essential to the churches and to the country. Only a real religion will go in the army and navy — that is the testimony of all the workers, whether chaplains, camp pastors, or religious work directors. Well, we may go farther than that. Only a real religion will go anywhere. The religion of Jesus Christ the Saviour of men from sin, the present Friend and Helper, the Master and Lord — nothing else will do. And a deeper consciousness of this fact, and of the need of His presence in power, is the purpose of Christian Enlistment Week. A quickened and revived church will alone be able to answer the world's challenge today.



Fellow Workers with God

TODAY AND TOMORROW

BY CHARLES L. WHITE

Executive Secretary American Baptist Home Mission Society



SOME Mission work in the United States is unlike that in any other country. England has her colonial missions among her possessions widely scattered throughout the world, but these are for Englishmen, and the problem is not at heart difficult. English Christians also have foreign mission tasks, as have the followers of Christ in our own land, and this work, pushed with much vigor by Christians on both sides of the Atlantic, has been conducted on a great scale and with significant results.

But ours is a polyglot nation, where people of all the lands have come to live. They cannot stay forever apart in colonies but will gradually be melted together in the fires of our political, commercial, educational, social and religious activities. America has been called the melting pot, but she is more than that. Indeed, America is a smelting pot, holding the silver and gold and other elements in molten solution only to turn the refined

metals free from the dross into molds of redeemed human lives stamped with the image of the King. These lives will become the circulating medium with which the business of the Kingdom of God is done in this and other lands. The King's business requires haste.

More than 1,300 missionaries of the Woman's American Baptist Home Mission Society and The American Baptist Home Mission Society in the course of each year preach and teach the inspired lessons of the Gospel to those who still sit in the region and in the shadow of death. They are fellow-workers with God.

The candles of the Lord are shining everywhere in our country and in the neighboring republics. The candlesticks may be simple, elaborate, or even set with many gems, but the candlestick does not improve the quality of the light. The candle may be red, yellow or white, but the same kind of pure white rays shine forth. The converts won to Christ by our devoted missionaries whether they be American, Indian, Negro, Asiatic, Caucasian or of any other mixture of color, send forth the white light of the same

spiritual influence. The candlestick may rest in an Indian tepee, in a Negro cabin, in a log house or mansion, in a sparsely settled rural community or in a crowded city, but it shines for Christ wherever a life saved by His grace is providentially placed. The light of the Gospel radiating from the lives of the missionaries and also from the lives of those whom they win to the path of faith overcomes the darkness of sin, purifies every environment in which man lives, and clarifies human society.

Our hundreds of missionaries, toiling here in the homeland and in Alaska, Porto Rico, Cuba, Mexico, Nicaragua and El Salvador, speaking more than forty languages and ministering to people of every age, from little children to those who are near the end of their earthly journey, are all nobly preaching the Gospel of Him who said, "I am the way, the truth, and the life." These faithful missionaries not only preach a positive Gospel, but they lovingly warn the people against substitutes and imitations. Denatured truth is truth with a mixture of the poison of error. It may be colorless, but it at last produces death. What poison is to the body, a suggestion of evil is to the mind and a materialistic interpretation of our religion is to the heart of man.

You will find these servants of God at work by the Caribbean Sea, in the sugar plantations of Cuba, on the mountains of Porto Rico, in the valleys of Nicaragua and by the shores of El Salvador. You will meet them in the midst of civil commotions, announcing the peace of God that passeth understanding to the people of Mexico and out among the Crow Indians of Montana, or the blanket tribes of Oklahoma, or the Mono groups of California, or the Indians of Arizona, or of the Hopi and Arapaho tribes.

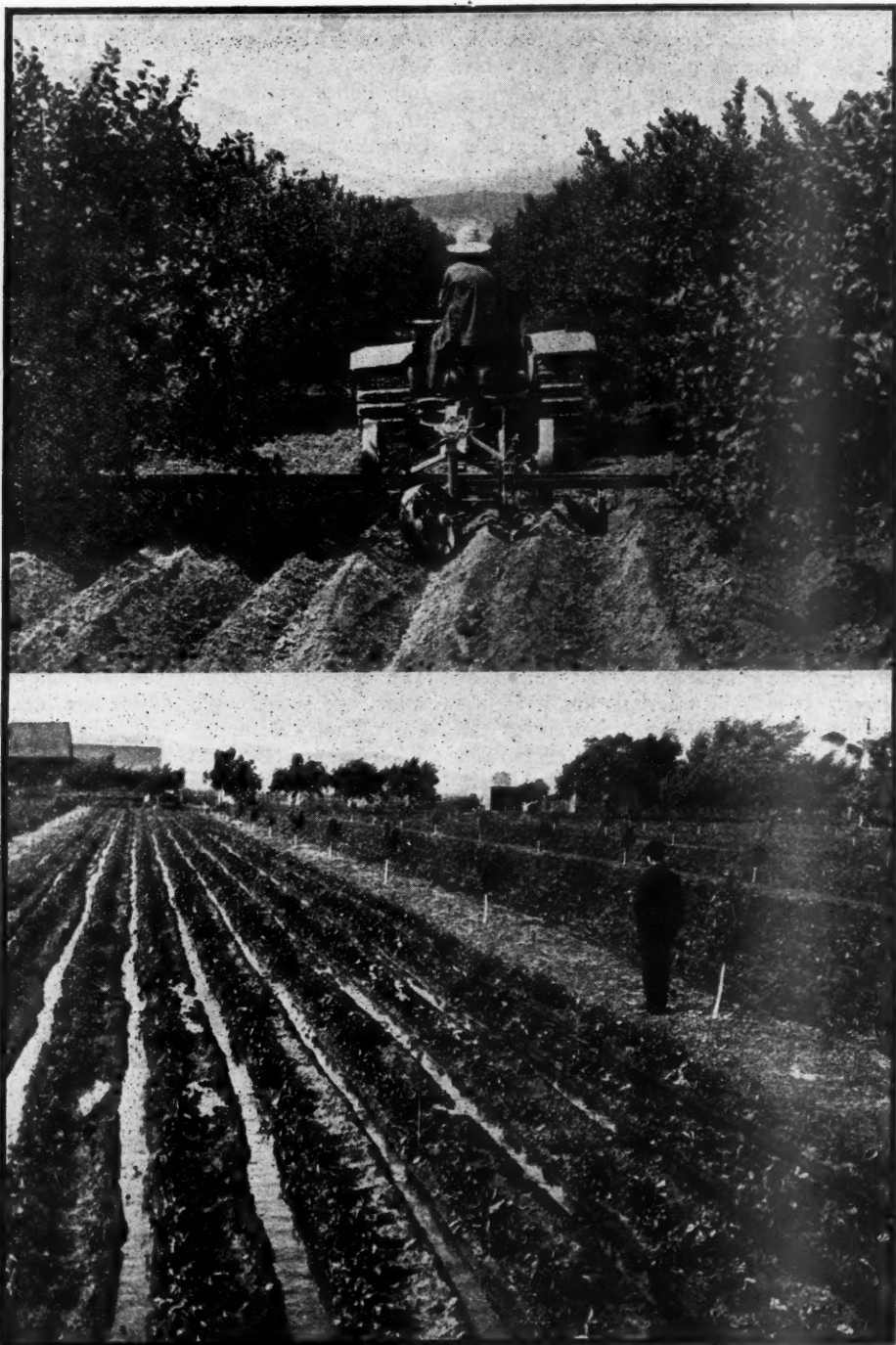
You can find these missionaries of the two Home Mission Societies everywhere preaching in the cities and larger towns and in rural districts all the way from the north of Maine to Southern California. On any railroad route you may take from a seaport on the Atlantic to any city on the Pacific coast you will encounter them. In arid and irrigated regions these faithful soldiers of the Cross are forgetting themselves in ministering to others.

In the Russian training school in New York, in the Hungarian training school in Cleveland, and in the Bohemian, Slovak and Polish training school in Chicago, strong young men are being trained for Christian leadership among their people.

The two Home Mission Societies are cooperating in the various phases of work providentially thrust upon them by the changes in population, and by the creation of hundreds of war industrial communities, and are planning with others along lines approved by our Government to render a spiritual service of the highest order.

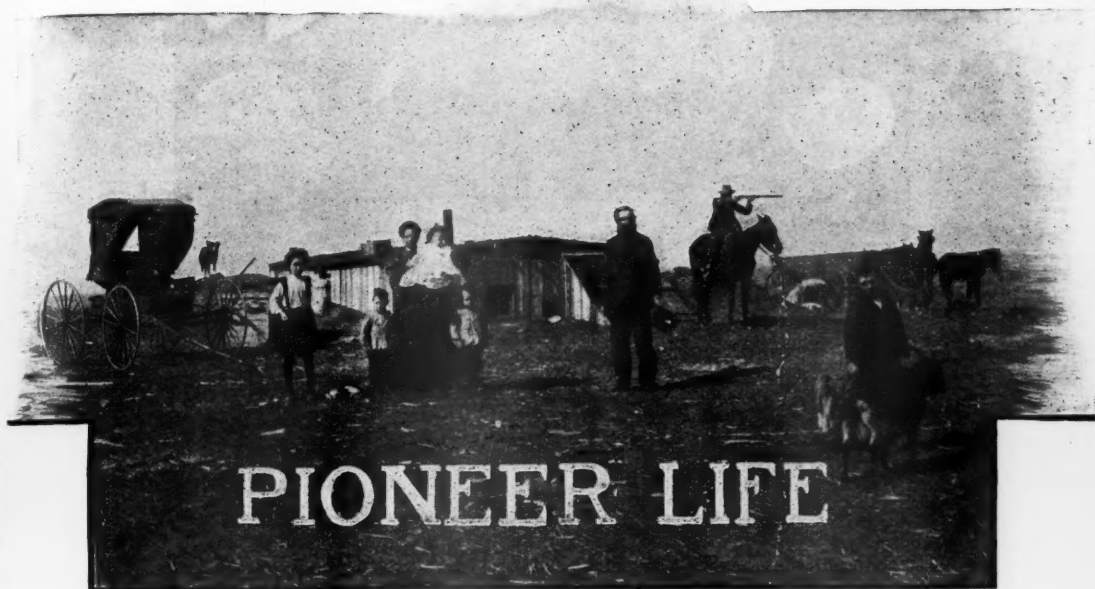
The Woman's American Baptist Home Mission Society and The American Baptist Home Mission Society, having unified their apportionments and entered into a joint publicity and promotional work, are daily learning the joys of Christian fellowship, and have abundant proofs that the close coordination of work and its unified conduct bear excellent fruit. In the widespread tasks which they are doing there is no overlapping or duplication of work. The two separate Societies are one in spirit, one in fellowship, ideals and methods. Their constantly expanding work calls for and deserves larger gifts. Increased amounts annually ought to be received under their annuity contracts and in legacies from those who have been in life their generous supporters. Very substantial gifts from persons of large means are also needed.

In the articles that follow, prepared by our secretaries who are specialists in their departments, many phases of our varied work are described. It is plainly our privilege to do out utmost to Christianize America in order that America may do her utmost to Christianize the world. We must construct here in our beloved land and among our polyglot people the superstructure of the kingdom of God built on the same sure foundation forever laid for us in the Gospel, if our Nation is to do its full part in the reconstruction of the nations of the earth. We are now facing the problems of war and are facing them with faith and firmness. Later, and we hope soon, we shall be facing the problems of peace in the solution of which the love of Christ must constrain us and make us equal to the tasks of tomorrow.



Photos from Underwood & Underwood

THE NEW WEST. 1. A CATERPILLAR TRACTOR FURROWING GROUND FOR IRRIGATION IN A BIG LEMON ORCHARD IN SOUTHERN CALIFORNIA. 2. IRRIGATION FOR JUICY STRAWBERRIES IN HOOD RIVER VALLEY, OREGON.



PIONEER LIFE

The West After the War

By L. C. BARNES



THE missionary problem in the West is being vastly complicated and deepened by the War. Even before the War it had become exceedingly difficult to secure enough competent men for the work in several of the States which are still in the decidedly mission stage of development. Now it is next to impossible.

But another problem of profound nature impends and demands our best thinking. After the Civil War it was the West which rehabilitated the country. The men who returned from the front in the sixties found outlet for their disciplined energies in the conquest of the great West and with the conquered territories as a basis have reconstructed national life, both political and economic life. The same will be true after the Great War, unless we fail to open the way and provide the requisite ideals. If we do fail, woe betide the nation.

The Secretary of the Interior has appealed to the President, the Country and

the Congress to undertake this at once. It is as much greater a task now as the present is a greater war than that of the last century. The easily occupied fields have been taken. But the need of outlet for population was so great even before the War, that in the last four years far more homesteads were settled upon than in any other four years since Lincoln signed the homestead law. There are yet millions of acres of naturally available land. But they are so few as compared with fifty years ago, and are so much more difficult of cultivation, that the enormous need of the immediate future can be met only by availing ourselves of new measures, — means as much more highly developed as are the instruments of war now compared with those of the Civil War.

WHAT GOVERNMENT CAN DO

The incomparably rich and deep soil of arid regions can be made available only by very costly irrigation enterprises. The likewise almost inexhaustible soil



HOME OF EARLY SETTLER IN BONESTEEL, GREGORY COUNTY, S. D.

underlying the marshes and jungles of overflowed land require vast drainage undertakings. The available overflow area is even of greater extent than the arid area for which water can be obtained. Then too the wide stretches which have been stripped of lumber, though not so rich in soil as the other two types of territory, can by costly means be "stumped" and turned into farms. These things are bound to be done, they are an economic necessity. We already have large initial experience in irrigation and drainage. The government must now move swiftly for an unprecedented opening of territory.

The missionary significance of these irresistible elemental forces in human history demands our deepest thought and long-headed planning. The old western movements of population in the United States were but repetitions of what had been going on ever since the human family began to spread out from its first home.

The progress of the human race has always turned on its occupation of new territory. There have been Semitic, Turanian and Aryan waves of migration. Far down the ages came God's call to Abraham to go into a western land of promise. On Abraham's obedience the spiritual destiny of mankind pivoted. Later echoes

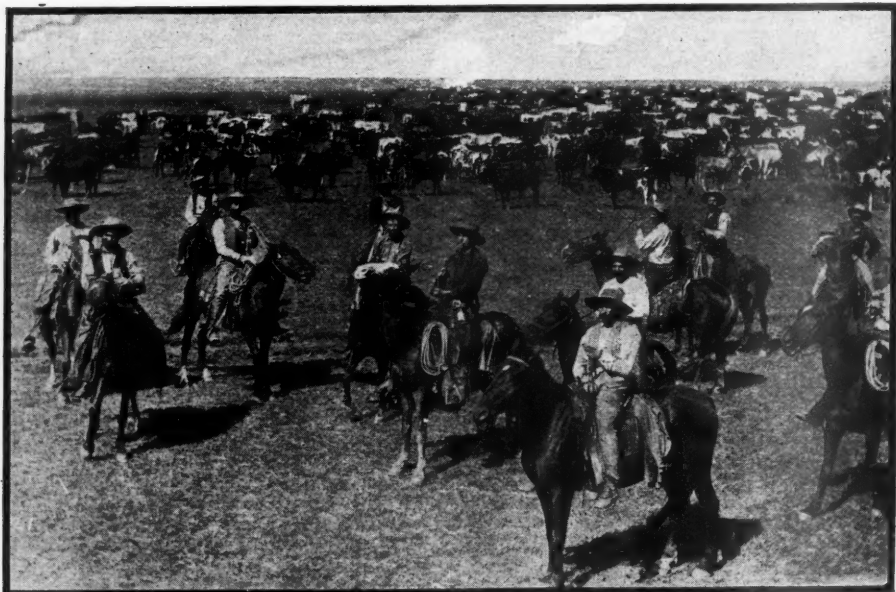
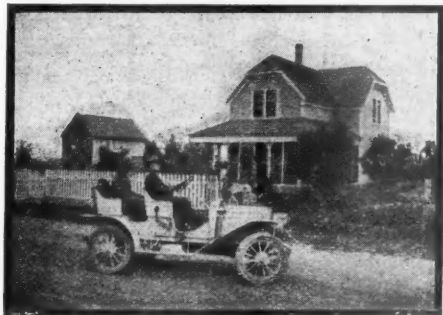


Photo from Underwood & Underwood.

THE OLD WEST THAT STILL PERSISTS ON THE PLAINS

of the supreme call came to Angles and Saxons, then to Pilgrim Fathers and to emigrants without number. But all of the movements heretofore, whether in Mesopotamia or Jutland or Massachusetts or Nebraska or Oregon, were individualistic. They were mass movements, but they were inspired and carried out by individual impulses under the lure of natural opportunity in open space. The millions who return from the battle front in Europe, followed possibly by other millions escaping from war-devastated

prairies, would immediately and miserably perish. Costly cooperative engineering and constructive work must be done to prepare the way and then be maintained. Thus, not only by rapidly growing thought about such things, but also by inherent economic necessities, the next great movement of men in the occupation of the earth must be completely socialized. The government is justified in putting millions, even during the stress of war, into survey of possibilities and inauguration of measures for the new occupation of the West.

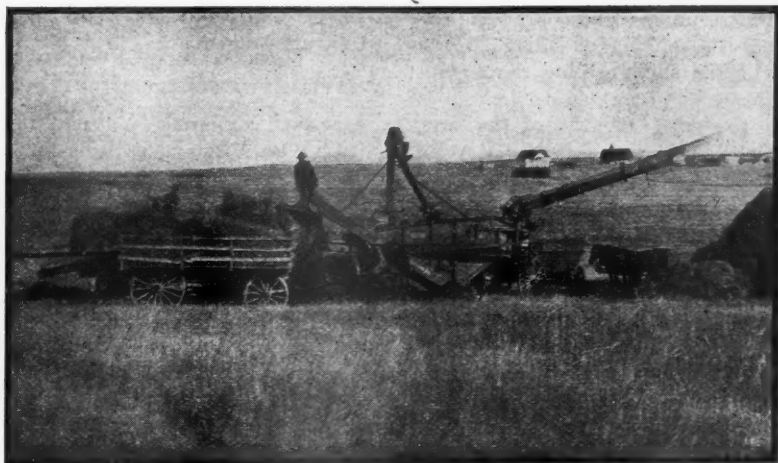


EMMET, IDAHO, HOMESTEAD FIVE YEARS OLD
FROM DESERT

Europe, can have fields for occupation only by strictly social action. Masses of men, however sturdy and heroic they might be, undertaking to occupy arid and marsh lands, each on his own hook, as their fathers occupied the forests and

WHAT THE CHURCHES MUST DO

The churches and mission societies have before them a western evangelization task as much greater than that of the old days, as an entire community is greater than one individual or one family. It is nothing less than constructing the whole social fabric on Christian lines. It will be extra hazardous and difficult to reconstruct, as we must endeavor to do, the older communities. But in the inconceivably great coming West it is imperative. There is already prepared there the greatest social progressiveness yet developed anywhere and the plastic future can be made Christ-like through and through. Not only home and religion and education and politics must be Christianized into completely bearing one another's burdens, but likewise the fundamental business of

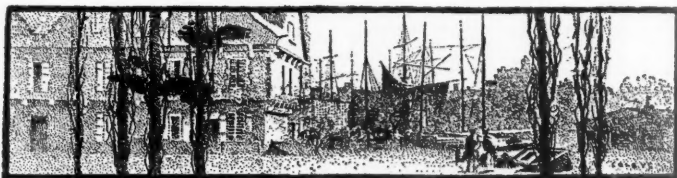


GAAR SCOTT SEPARATOR AT WORK — THE NEW WEST

agriculture and all the corollaries of manufacturing and trade. "Thy neighbor as thyself" must be carved into the threshold of every farm and factory and store, as well as every home and school and church. *The greatest missionaries the world has ever had are a necessity.* The Home Mission Societies must call for such men, equip them and stand behind them steadily while they create commonwealths of heaven on earth. Our own Society is

definitely laying such plans for a larger service for God and Country.

At the same time "all values are finally personal, values of personality, and in the service of personality alone are laws and institutions justified." Hence the primary place of personal evangelism. In the West as well as in the East, both after the War and now, the supreme service to society is the regeneration of individuals under the all-begetting power of the Spirit of Christ.



War Production Communities

BY CHARLES A. BROOKS

SECRETARY OF CITY AND FOREIGN-SPEAKING MISSIONS



It is difficult for us to grasp the fact that since the war began there have been created some fifty new communities with a population of several hundreds of thousands and that long established cities have been suddenly called upon to make room for an increase of population that ranged from 25 to 200%. Yet this is the situation and our imagination is hardly capable of filling in the practical details and grasping the significance of them.

During the early months of the war, when purchasing agents of the warring nations were busily letting contracts for the vast supplies which were demanded, the established industrial centers began to feel the pressure of the consequent expansion and it became difficult at that early period to house the new comers. How simple that now seems when the difficulty has become a veritable house famine and the Government has been obliged to take drastic measures and enlist the cooperation of every available agency to meet the needs, not only in those older communities, but in the new communities which had to

be created outright to produce the materials needed when we entered the war.

The Ordnance Department of the Government has listed twenty-four communities which are Government reservations under Government control, and which demand for the production of nitrate and other chemicals, the loading of shells and other productions, the employment of about 75,000 people, of whom more than 10,000 are women.

A TYPICAL WAR PRODUCTION COMMUNITY

One such community is typical of others. Nitro, West Virginia, is being built about fifteen miles west of Charleston, the capital of the State. It is to be a model city with every sanitary provision necessary, schools, Y. M. C. A. and Y. W. C. A., with a Government-paid welfare worker. There are 4,000 houses mostly of the bungalow type under construction. There will be 17,000 people employed and the Government plans for a population of 25,000. Of this number 2,000 are colored workmen. The Government is financing the erection of dwellings and the two Christian Associations.

Kings Mills, Ohio, situated about 25 miles north of Cincinnati, is the home of the Kings Powder Company and the Peters Cartridge Company. The town cannot accommodate the necessary workers and some 4,000 people commute on the interurban and railway trains daily. Farmers have been attracted to the mills and many unattached young women representing various sections are being employed.

As the only church in the community is a Baptist church, the responsibility for meeting these unusual community problems plainly devolves upon us. The Ohio Baptist Convention and the two Home Mission Societies are to make a careful study to see what our responsibility is, and are considering the erection of a Christian Community House and the employment of a staff of workers who shall seek to render the services which seem to be so sorely needed.

STEEL MAKING AND SHIPBUILDING

A typical steel center is represented by the development of the Calumet Region in Indiana, just east of Chicago. This great industrial region was growing at an incredible rate before the war. Now whole communities, such as the town of Marks, have been built up where a year ago not a building stood. Great plants representing vast capital have been erected and new houses must be built. East Hammond in the same region is the home of the Standard Steel Car Company which has Government contracts aggregating \$100,000,000. They are to employ thousands of new men and are extending, by Government aid, the building of houses and barracks to accommodate a community of some 20,000 people. The Government has loaned the Street Railway Company money to extend their tracks so as to accommodate the traffic to this center. The Comity Committee of the Calumet Church and Missionary Federation, taking into consideration the long period of Baptist occupancy of this field, have asked our denomination to establish an adequate Community Center at this point and provide a staff of workers to meet the emergencies.

The Shipbuilding industry has necessi-

tated the creation of still other centers such as Bristol, Pennsylvania, where an older community has been added to, until with new modern and attractive homes it is a model town and now known as Harri-man. The Atlantic and Pacific Sea Boards as well as many harbors on the Gulf and on the Great Lakes have experienced the same development. This industry naturally will be fairly permanent, as the shipping of the world must be rehabilitated. Newark, New Jersey, for example, must provide for an addition to its population of 150,000, as it promises to become one of the great shipbuilding centers of the world.

The American International Shipbuilding Concern on Hog Island, near Philadelphia, will employ 30,000 men. The Bethlehem Steel Company have a shipyard at Sparrow's Point, Maryland, which calls for the erection of 4,000 houses. Bath, Maine; Quincy and Squantum, Massachusetts; New London and Groton, Connecticut, are other hives where the industrial life of the nation is swarming.

The Chester area, including Eddystone and Marcus Hook, has become probably one of the most intensively industrial sections of its size on the globe. Here among others are located the Sun Shipbuilding Plant, the Chester Shipbuilding Company, the Eddystone Munition Works, the Medvale Steel and Ordnance Plant, which celebrated recently the completion of a million rifles in a year, the General Chemical Company, and the great Baldwin Locomotive works. Ninety thousand new population have been added to this area, including large numbers of Negroes and foreigners. All existing agencies are utterly unprepared to cope with this situation and we have been asked to come to the rescue and cooperate, reinforcing and organizing the forces which must minister to the moral and religious welfare of the community.

Under the pressure of the war, work in most of these centers is being carried on seven days a week. The restriction of Government work to an eight hour day as a *basis* of wages, does not mean a work-day of eight hours for all this work. Many of the men employed are working seventy hours a week.

LARGE HOME MISSION PLANS

The churches in America have been confronted with one of the greatest opportunities and must rise to meet this situation. The Home Missions Council and the Council of Women for Home Missions and the War Time Commission of the Churches have formed a Joint Committee on War Production Communities—a Committee organized to mobilize and correlate the forces which must be put to work to meet this need. That Committee is already in possession of sufficient information, accurate and well analyzed, to enable it to proceed at once to put into operation well laid plans for meeting this situation. This Committee has formally stated its object to be: "To bring as directly and immediately as possible the ministries of the Church of Christ to the communities, whether small or great, whether strictly urban in character, or detached and scattered in almost rural isolation, where men and women are toiling under war conditions to furnish food, munitions and supplies for the forces which contend upon the field of battle. Through our home resources and by our ideals must we win the war, as well as by our armies and navies; and this committee is created to help mobilize the resources of the Church for the nation's welfare in time of war."

As will be readily seen, there are three or four different types of war production communities, including rural communities, which are taken into account in this program.

The older and self-sufficient community needs little more than expert guidance and organization with possibly some denominational reinforcement for local needs.

The new community built outright and requiring to have provision made for probably a permanent population, aid for which must at the beginning be supplied from without.

The Government reservation, which is under Government control, must be ministered to as a camp without much prospect of permanency.

A fourth type is to be noted, a community which has been so transformed that any previous equipment or progress is inadequate and which demands denomina-

tional assistance to strengthen existing institutions, both in building and personnel.

THE OUTSTANDING NEEDS

The live outstanding needs are: *Funds* to finance the program and *men* to embody and interpret the spirit of ministry on a community scale.

There can be no doubt as to this need; its extent and urgency are beyond the scope of the imagination of most of us.

This is no time and these new communities offer no opportunity for denominational rivalry and ambition.

We want men especially adapted by sympathy and habit to become community pastors,—pastors of churches which must meet the entire social and spiritual need of these new centers. The pastors of our existing denominational churches which are affected must rise to meet this emergent and urgent situation in the spirit which not only will win the war, but which will establish more firmly the church as the institution of vital religious life and power.

There is a great urgent demand for the ministry of Christian women in these centers. Many of them are earning more money in a week than previously in a month or even in three months.

The question has been asked why cannot the Y. M. C. A. or the Y. W. C. A. suffice to meet these needs? It hardly needs to be argued that the Church is the institution fundamentally responsible and most normally adapted to serve as a center of family life. These communities are very largely peopled by families and the Christian Church should be established in the community with a positive and comprehensive program. We cannot abdicate and hand over to any other body the prerogatives and responsibilities which plainly belong to the Church unless we at the same time decide to relinquish our commission and go out of business.

The Church as the corporate expression of Christianity must meet the needs of these industrial communities if she is to have any voice or influence in the days of reconstruction. How crucial the opportunity is, it would be impossible to overstate.



The Growth of an Enterprise

BY

MRS. JOHN H. CHAPMAN



SOMETIMES it is true of an enterprise that it is born into the arms of a waiting parent of organization as Isaac came to the expectant and longing arms of Sarah. At other times it has happened that a great missionary ideal has been born as was Moses — to be hunted and persecuted, nourished in hidden fervor and nursed by weeping love, and when the child could no longer be hidden, sent adrift with a prayer that care and nurture might be supplied by some "daughter of the King" who should be won by its cries and its beauty to espouse its cause.

Thus was born the great missionary effort of the Woman's American Baptist Home Mission Society, springing out of *a desire to give to the slave mothers and their children the gospel* they were too weak or too ignorant to seek. This movement was nursed, not for a day, but for thirteen long years, by the lonely heart of Joanna P. Moore, driven from place to place by southern prejudice, chilled by northern indifference. It was not until her weary voice had taken on a note of despair that her hesitant sisters in the North said to her, "Nurse the child and we will protect and support you." Then began the organization of the Woman's American Baptist Home Mission Society in 1877.

Reluctantly the feet of our Baptist women trod the long hard pathway of organized endeavor. Bravely they faced opposition, bore criticism and overcame difficulties, praying only that they might have the assurance of the Master's approval.

It is hard for those of this generation,

accustomed as they are to the advanced condition of a large element of the Negro race, to realize just what it meant to separate four millions of people from the bonds of a slavery that had kept them



JOANNA P. MOORE

unfitted for self-adjustment and had made physical and moral control a matter of whip and shackles. They could not read even their Bibles; they knew nothing of caring for their children or their possessions; they respected no man's property, for they had never had any of their own to demand respect.

Helpless beyond the figure of the Jericho



A NEGRO CABIN

traveler, these refugees of the shattered institution of slavery were huddled together in camps on the islands at the mouth of the Mississippi River. Children separated from mothers, husbands from wives; good at the mercy of evil, and all in hopeless confusion. No wonder the tender heart of Joanna Moore went up to God in prayer for help.

Today the thousands of orderly homes, the millions of capable people, the many beautiful churches manned with teachers and leaders, bear testimony to the efficient work of our whole denomination in leading these dusky brothers into a part of their promised land. Back of the church and school are the homes for which our women labored and through which all other avenues of uplift were entered.

DEFINITE CONTRIBUTIONS

There can be no question but that the thought of a visitor who should be a medium of extension of church effort into the home life was given to our denomination by the successes of our Woman's Home Mission Society, in this early period of its history. Now all our important churches look upon the "visitor" as one of the essentials of a complete organization. This contribution to denominational efficiency is the gift of the Woman's American Baptist Home Mission Society.

Another contribution of our women was the thought of *trained workers with definite*

missionary preparation for the work to be done. In the great heart of Mrs. J. N. Crouse was born the conviction that has come to mean so much to all denominations and that has resulted in the establishment of hundreds of training schools, Bible schools and similar efforts, of which our Baptist Missionary Training School at Chicago was the pioneer. Not one other in all the world when the doors of this institution were opened in 1881!

THREE LINES OF EFFORT

It is well to remember that in these early days of organization three distinct lines of effort were necessary for the existence and success of our work.

The first and most obvious was the work of winning the soul of the Negro in the face of local opposition from conscientious brethren on the field. The second, already mentioned, was the need of an efficient missionary force and the establishment and equipment of the school for training them. This was in itself a wonderful accomplishment. Third and not least among the efforts was the development of a trained constituency, well informed and so organized as to be at the command of the leaders in all emergencies.

This part of our work has been so well done that it needs no defense. Our women's organizations united in world wide effort; harmonious with every local, state and national organization, have won the hearts of all our people throughout the churches of our constituency. Our efforts have commended themselves so well to our brethren that they are now paying us the high tribute of imitation. The commendable organization among the laymen has the prayers and sympathy of the women in all our missionary societies. There is no attempt on their part to withhold the praise due those who have blazed the way.

INDIAN RECOMPENSATIONS

Very soon after the establishment of our organization the need of our Indian people was felt by the women. No part of the home field and but few places in foreign fields furnish so many difficulties and such meager returns as do our Indian fields. Every little group has its own

dialect, its own habits, its own scattered and inaccessible territory, its problems of ignorance and its dense undergrowth of generations of unmolested sin.

It is a partial recompense that those fields have furnished to us the most thrilling romances of our home missionary history. The story of Marietta Reeside gives a sweetness to our missionary memories that will stay with some of us through life. We may not tell it here, we may only say that, young and fair, the child of wealth and culture, she gave herself to the blanket Indians of the western prairies. When some of us thought her a gift too precious for these untaught savages her answer was, "It was my call to service; I must go." Oh! dark-eyed maiden, you have sown your seed, and the Kiowas will be your harvest throughout the dim vistas of eternity.

If the Kiowas received the gift of culture and sweetness in Miss Reeside, they were granted genius and enterprise in that other unique character who, at the foot of Saddle Mountain, established a church among these sons of the wilderness, and became the spiritual mother of our first Indian pastor. She led the Indians in a missionary enterprise to a far distant

Hopi tribe that has resulted in the establishment of a church upon the mesas of Arizona. Isabel Crawford has been denied the gift of hearing but she has bravely said, "Since I must be deaf, how good of the Master to send me to a people with a sign language." It is a thrilling experience to watch her as she gives in the sign language the *Lord's Prayer* or the *Twenty-third Psalm*.

GROWTH TO MEET NEEDS

The work of our women grew in scope, not in answer to ambitious plans, but in response to urgent calls for help and all our foreign-speaking people were soon ministered to by our missionaries. Reaching out into those regions where the borderland between home and foreign missions become dim, our work went into Mexico, Porto Rico, Cuba and Central America. In all of these fields the harvests proved both the need and the approval of God, and in harmony with the wish of our Northern Baptist Convention. The effort of our women has of late years been to intensify rather than to extend our work.

Since the day when Cain, with his brother's blood wet upon his hands, went out and "builded a city," these places of



SPELMAN SEMINARY, ATLANTA, GEORGIA

concentration have been the stronghold of vice. In the city the stranger is least likely to be sought out by good influences and the most likely to be approached by the bad.

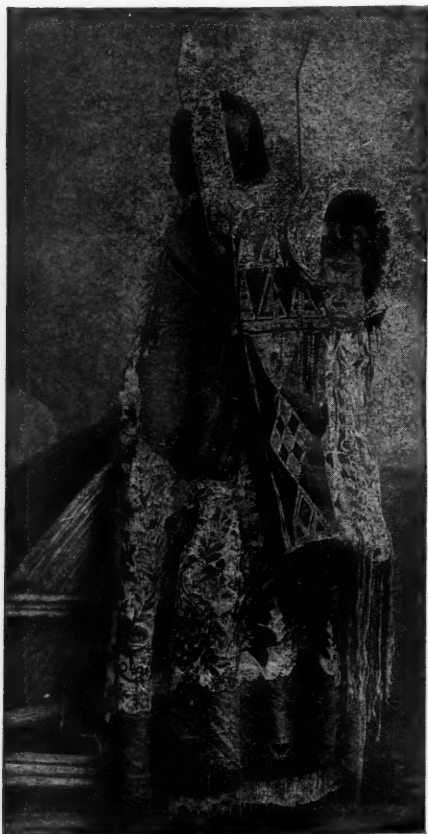
Here, too, the very concentration of need makes effort more availing. In our first efforts to help in the evangelization of the cities we placed missionaries here and there among the more needy churches, choosing those so situated that they could minister to many unchurched people. Lately we have begun the establishment of Christian centers, often carried on without the support of a pastor on the field, and manned by trained women who study the needs of the people, visit in the homes, conduct day nurseries and kindergartens, and become a power for good among the elements least likely to be reached by the churches.

In the average American home of what

we are accustomed to call moderate means, all the resources of a family of culture are taxed to meet the demands and supply the needs of a family of three or four children. In some of the poverty-stricken neighborhoods of our cities, eight or ten little ones live in the midst of conditions almost unbelievable, exist in spite of what would seem to most of us to be fatal neglect, and often thrive physically in spite of dirt, improper food and with only the meager care that the older children can supply. A day nursery in such a neighborhood is a bond of union between the mission workers and the overtaxed mother. A kindergarten is a source of joy to the little ones and warms the parents' hearts toward the institution that can take the unattractive little one and teach it sweet songs and pretty verses. Boys' and girls' clubs are fertile with opportunities for uplifting influences when properly led. Social influences can be introduced into the life of such a neighborhood in a hundred helpful ways.

Knowledge of household duties may be imparted, and best of all the Bible with its life-giving message may be planted in the hearts of young and old without awakening the spirit of opposition that direct preaching sometimes arouses. Eight of these centers are at work and pages might be filled with the record of their uplifting power, and yet the work of the Woman's American Baptist Home Mission Society in this department has only begun. When the givers meet the demands of the work, then we shall have hundreds of such fountains, pouring forth the living water to the thirsty multitude.

The ever widening horizon of the women's work brings to our constituencies new opportunities. The complete co-operation established between the women's and the general societies relieves us of a friction that in the early days dissipated much strength. The conferences now entered into with pleasure were once seasons of sharp contention when our little Knight of Women's Organization, Miss Mary G. Burdette, wielded the sword of her wit in their defense. We are prone to say, "It might have been so then." In our soberer moments we know better, for those were days when an idea was



KIOWA MOTHER AND PAPOOSE



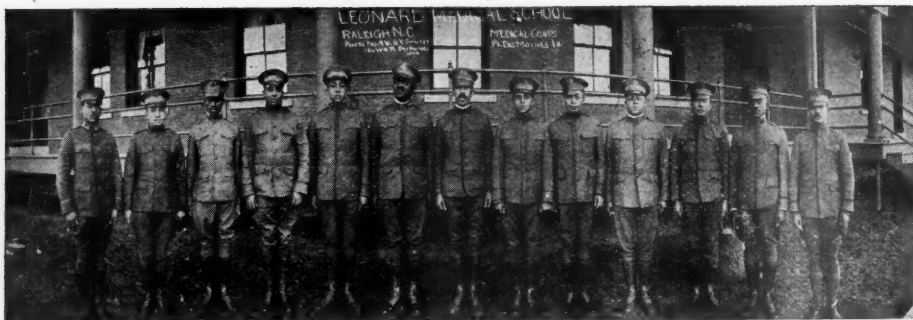
THE CHAPEL AT SADDLE MOUNTAIN

having birth and when an established order was being changed. Now the place of women is so recognized that there is no need of fighting for what is freely offered, and the whole group of workers are willing to defer in honor and advantage each to the other.

Oh, women of God, in the long day of eternity that awaits us, we will count most precious of all our possessions the jewels gathered from the dark places of earth; even out of the slums of our cities we may find that we have adorned our heavenly homes.



THE MISSIONARY SOCIETY AT EL CRISTO, CUBA



GRADUATE PHYSICIANS OF SHAW UNIVERSITY, NOW U. S. ARMY LIEUTENANT SURGEONS IN SERVICE IN FRANCE

Our Negro Citizens

BY GILBERT N. BRINK

American Baptist Home Mission Society Secretary of Education

"New Occasions Teach New Duties"

WE are learning rapidly in these days. Shaken rudely out of its traditional grooves, our thought has had to blaze new trails and already our viewpoint on many matters has radically changed. We have had our so-called "Negro Problem" for years. Sometimes it has been distressingly acute, at others it has seemed to lie dormant and not to call for a solution. Times such as these, however, call upon us to see clearly and to think straight on this problem. So far as it is a problem of the uplift and development of a people, it is a time problem and will be solved with the passage of the years. So far as it is a problem caused by unjust or inconsiderate treatment, by every dictate of humanity, Christianity and common fairness and justice it ought to be solved *now*.

There is nothing inherently unsolvable in this problem *unless* we are determined that the Negro shall not be given a fair opportunity to make his way, and to achieve success. The "problem" does not arise on the one hand from a desired and on the other hand from a denied social equality. That is not an issue and is not in any degree a real factor in the problem. That there is a problem is due to the fact

that the Negro has too commonly received unequal treatment under the law, has suffered the abridgment of his constitutional rights, and has had to face closed doors to occupations which he is by training and ability qualified to enter. In other words, the "problem" is due in large part to the fact that he has not been given the same treatment as other men receive but has had to accept the handicap of a widespread discrimination against him because he is a black man.

But now, in a day when 300,000 of our Negro men are with the colors and are standing side by side with our white troops in the trenches, petty discriminations at home and failure to give them a fair chance, yes, even a generous chance, to achieve all that their own ability and worth as individuals make possible, is not only essentially unamerican, but is giving to those who are laying their very lives on our country's altar less than we give the average man in our ordinary daily contacts. This ought not to be and will not be once our American sense of fair play is fairly aroused.

AMAZING PROGRESS OF THE NEGROES

The Federal Census for 1910 reports over ten million Negroes in the United States. Allowing for a normal rate of increase, there should be well over twelve millions here

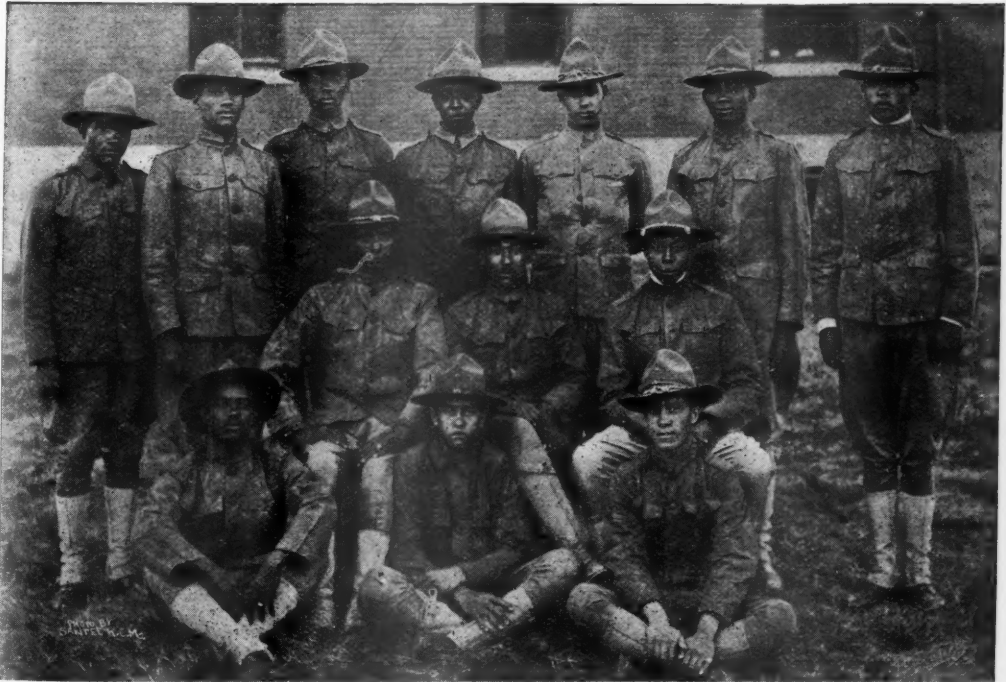
today. There is no other single racial group in our land that presents a home mission task of such magnitude. Every tenth man in our land is a black man. His presence among us creates a national, not a sectional, problem. In 1910 there were in the North more than one million Negroes. Since that time we have witnessed the remarkable migration of other hundreds of thousands northward in response to the new economic opportunities brought about by war conditions. The North now faces new home mission problems created by this unexpected migration.

Fifty years ago Negroes in the United States owned 9,000 homes, operated 15,000 farms, conducted 3,000 business enterprises, and owned \$20,000,000 worth of property. Today they own 550,000 homes, operate 937,000 farms, of which they own 220,000, conduct 40,000 business enterprises, and have accumulated property, the estimated value of which is \$700,000,000. Fifty years ago only five per cent of the Negroes could read and write. Today

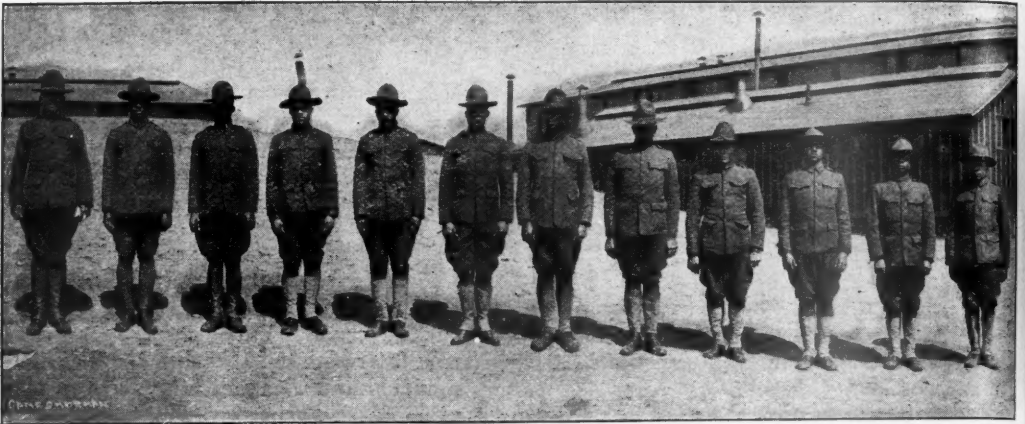
seventy per cent are literate. Fifty years ago there were but four colleges that admitted Negroes. Today there are 500 higher institutions of learning in which the Negro is welcomed. Twenty millions of dollars are invested in these schools, and an annual expenditure of \$13,600,000 is made for their upkeep and maintenance. Of this amount the Negroes raise \$1,500,000. Fifty years ago there were no public schools for Negro children. Today there are 1,750,000 colored boys and girls in the public schools. Fifty years ago there were 550 Negro churches with about 55,000 communicants and church property to the value of approximately \$1,000,000. Today there are 40,000 churches, with more than 4,000,000 communicants, and with property valued at about \$70,000,000. These churches are raising annually about \$200,000 for home missions and more than \$100,000 for foreign missions."

THE IMPERATIVE CALL

Wonderful as has been the progress of these fifty years, there is yet a great need



MOREHOUSE COLLEGE OFFICERS IN FRANCE, WITH PRESIDENT JOHN HOPE, WHO IS A
Y. M. C. A. SECRETARY



MOREHOUSE COLLEGE MEN SERVING IN THE U. S. ARMY SIGNAL CORPS IN FRANCE.

that brings to us an imperative call for sympathy and help. There still remain thirty per cent who are illiterate—over three millions of them—and the literacy of many of the other seventy per cent is barely more than a simple primer knowledge. The general average attainment is still far too low to warrant any one in feeling that the need for our help no longer exists. The outstanding need for wise leadership, the heart-cry for help and direction in spiritual matters and for guidance in the things that make for a better and stronger Christian manhood, is a cry—sometimes conscious and sometimes unconscious—that comes unceasingly to us from these needy ones.

In these days of ours there is a clear call to all of our home mission agencies to keep the standards high before the Negro people; to continue to fling out to the clear-eyed, earnest youth of the race a ringing challenge to seize the opportunities we offer for training for Christian leadership, and thus fit themselves for high service among their people.

THE HOME MISSION SOCIETY'S RESPONSE

We are maintaining, either wholly or in part twenty schools for the colored people. This work is now more than a half century old. It has grown from nothing to the point where we now have a property investment of about \$1,405,000. During this half century the Home Mission Society has expended in round numbers six millions

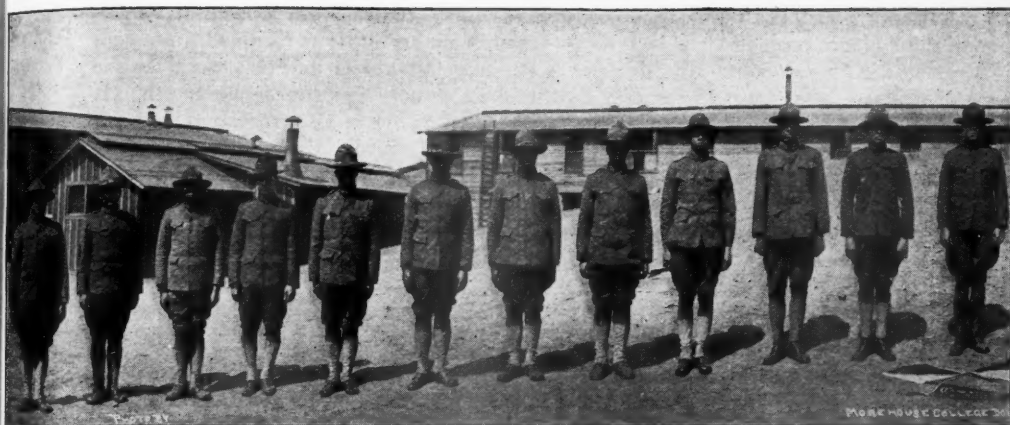
of dollars on its educational work for the Negro.

Very largely as a result of the work done in these schools and others of similar character, there are to be found in the colored churches of the South more than 2,000 pastors who have won their college degree and have graduated from theological seminaries. Their strong leadership is lifting the people to higher levels and holding before them standards that challenge their best endeavors. A large percentage of the strong leaders in church and school, in the professions and business world, come from the mission schools, and the extent to which this leadership is Christian is undoubtedly due to the influence which these schools exert upon their students.

A FAIR QUESTION

We have a right to ask, after fifty years of effort—does it pay? Let the record of their progress during these fifty years be the answer. The following tabulated statement relative to the graduates of thirteen of our schools indicates in part their fruitage:

1535	graduates are teachers
741	" " preachers
570	" " physicians
151	" " farmers
117	" " pharmacists
116	" " lawyers
73	" " merchants
30	" " nurses
6	" " foreign missionaries
1190	(many of whom are on farms) are unclassified.



THESE ARE MEN TO BE PROUD OF. AS FIGHTERS THE NEGROES ARE SAID TO HAVE NO SUPERIORS

Their positions are sufficient proof that the graduates are "making good."

LOYALTY AND BRAVERY IN WAR

We have a deep interest today in the loyalty of our people and note with satisfaction every evidence of devotion to our country. In this respect the Negro has acquitted himself magnificently. In spite of every discouraging handicap and obstacle he has, with scarcely an exception, and with perfect readiness, taken his place in the ranks and already been more than once cited for conspicuous valor in battle. We are interested in the contributions made by our schools for the Negro to the new demands of this day.

The fine group of men at the top of these pages represents men from Morehouse College who are serving in the Signal Corps in France. And the picture on page 813, of Morehouse men, is of commissioned officers also in France with the colored troops who "over there" are doing their full bit as loyal citizens of the United States. Morehouse College has over 150 men in the service and with them is the president of their college, John Hope, who has gone over for a year as a Y. M. C. A. Secretary. Morehouse College is rendering a noble service for the colored men of Georgia. It holds high the standards of true scholarship, and of noble and worth-while living to 400 earnest-minded and ambitious young men each year.

The group of Shaw University men are

all graduate physicians and now under commission of the Government as Lieutenant Surgeons with the troops in France. At the last Commencement Shaw had 72 stars in its service flag and many more have gone since that time. Shaw has sent out with its graduating classes through the years, 193 teachers, 81 ministers, 430 doctors, 117 pharmacists, and 54 lawyers, and many, many more who received from her the major part of their training though they did not stay to graduate. Her old students may be found today in all lines of industrial and professional activities. Many are successful tillers of the soil, others successful as ministers at home and in foreign lands, as Y. M. C. A. Secretaries, doctors, lawyers, druggists and business men.

Practically all the leading colored denominational leaders of the State are graduates of Shaw and they have shown themselves to be, as a rule, talented and consecrated men. The women have done equally well as leaders in the Christian activities of their people. With rare exceptions the graduates and non-graduates of Shaw have proven themselves good citizens, and have gained and held the respect of their white neighbors as well as of their own people.

The men from all of our Home Mission schools are giving the same splendid account of themselves. One is tempted to write at length concerning each of our great schools in the South and of their special

contribution toward the permanent solution of the "Negro problem."

Benedict College in South Carolina has sent all of its college men and some of its faculty to war. Some months ago 80 men had been listed who were then with the colors, others have since gone. Twenty-two of Benedict College men have won their commissions as lieutenants; many others are non-commissioned officers. Benedict also has three surgeons and two chaplains with the men in France. A similar splendid response to our country's call has been made by Bishop College at Marshall, Texas, Selma University of Alabama, Arkansas Baptist College, Roger Williams University, Nashville, Tennessee, State University, Louisville, Kentucky, and Storer College of West Virginia. Nowhere have the young men of our schools failed to respond with eager loyalty to the call when it came.

THE WOMEN EQUALLY DEVOTED

The same devotion is being shown by the young women in our schools. The spirit of the girls at Spelman Seminary is typical of all. They sought to get into Red Cross work even before a place had been made for them, and have let no opportunity to work for the comfort of their fathers and brothers who have gone to the front slip by unused. They will loyally bear the added burdens at home until

their men return from the front. Spelman Seminary in these troubled times goes strongly forward in its great work for the colored young women of the South. It is known as one of the greatest schools for girls in the world. It has a student body of over 700 young women who are equipping themselves for lives of genuine service to their people. This school is under the special care of the Woman's American Baptist Home Mission Society, and its abundant success is due in large part to their fostering care. Spelman has sent foreign missionaries to Africa, noble women who wrought splendidly for their sisters in the dark Continent. She has sent out trained nurses who are today ministering to the sick throughout a wide area in the South; hundreds of teachers and supervisors of teachers for the public schools of the South, and girls trained in household arts and crafts. Many a home center of Christian influence is presided over by graduates and non-graduates of this great school. With the supplying of teachers as a part of its special work, the Woman's Society has had its important share in the service and successes of our schools.

So the work goes on, and every year sees a new and significant contribution from these centers of Christian influence, to the ultimate and permanent — because a Christian — solution of "the problem."

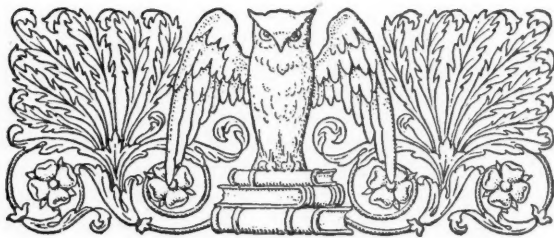




Photo from Underwood & Underwood

THE NEW WARPATH

Red Men in this Red Hour

BY L. C. BARNES

Field Secretary American Baptist Home Mission Society



FOURTEEN tribes are represented in the army of freedom. The 142nd Infantry is composed wholly of Choctaws. There are a number of other Indian units. From the Baptist fields in Oklahoma 211 Indians have entered service, — more in proportion than of the whole population. They occupy all ranks from private to major and are in almost every branch of the service. Some of them in France have done phenomenal work, especially as scouts in no-man's-land. In the line behind the lines he is equally at the front. "The poor Indian" on the first three liberty loans subscribed more than thirteen million dollars. One outcome of the great war for democracy ought to be the abolition of the remaining vestiges of our generation of injustice to the First Americans.

Red men are turning to Christ too at this hour as never before. This is marked among the Crow of Montana and the Mono of California. On the Upper Big Horn, Montana, leading men have recently "taken the Jesus Road," such numbers turning to Christ that a new church has

been organized. A school is flourishing and buildings must be erected at once.

In the vicinity of the Yosemite in California, Neas-je-gargath, a Canadian wood-carver of mark and of deep piety, has been drawn into our service and in the course of the last few months has led so many to Christ that two new churches have been organized — Nipinnawasee, where 36 have been baptized, and Coarsegold, where 39 have thus confessed Christ. One of them, 101 years old, remembers vividly the raids of the white men which drove the red men from the fertile plains into the mountains. His natural and pronounced hatred of white men's ways has at last been overcome by the attractions of the Jesus way. Another, 107 years old, has been baptized. Splendid young men of education are giving their lives to Christ. This work is so recent that no forecast of it could be made in the rigidly supervised annual budget of the Home Mission Society. Who will cut the red tape with two thousand dollars to put up, with the labor of the Indians, simple chapels, "huts," if you please, to shelter these new war-time churches?



Photo from Underwood & Underwood

TWO CIVILIZATIONS — CROW INDIANS IN NEW YORK CITY

TESTIMONIES OF TRANSFORMATION

In the older Mono stations under the care of Missionary J. G. Brendel, in addition to excellent spiritual and educational results, social service is being rendered of the most fundamental kind. The dispossessed Indians are being initiated into self-supporting industry, wood chopping in the winter and harvest fields in the summer. In one 800-acre vineyard a few Indian pickers were reluctantly tried one year, more of them eagerly the next year, then the grape baron said to our missionary:

"Can you get me enough of this kind of Indians to harvest my whole crop next year? Instead of being lazy and hopelessly dissipated as I used to know them, they are now by far the most reliable and efficient hands I can get. I know what I am talking about, for I have tried for years all the 57 varieties of people we have about here, ranging all the way from Yankees through every kind of European to Mexicans, Hindus and Japanese."

In another neighborhood a rancher said: "Five years ago when I saw a bunch of Indians going to town, I sat up all night

with a loaded rifle on my knee, to protect my family when the redskins should be on the return trip. Now there are no more trustworthy people in the neighborhood."

Several government agents of many years' experience in the Indian service declare that they have never known anything equal to it.

Roger Williams was the first English colonist to make his chief life-interest the conversion of the Indians. He was banished from Massachusetts partly because he was an outspoken denouncer of infant baptism, but still more because he insisted on the just treatment of Indians in their economic relations. It is fitting that three hundred years later the most eminent work for Red Men, both spiritually and economically, should be performed by Baptist missionaries.

Our Society has fourteen missionary pastors and twenty-one missionary teachers working for the Indians of seventeen tribes. Two among the best of the missionary pastors are themselves Indians — Hicks, so many years an apostle of grace in Oklahoma, and Neas-je-gar-gath in California.



THE HOPES OF OUR WORK AMONG THE NATIVE AMERICANS



The narrow limits of this article permit mention of only current developments. One word as to long established fields. The writer has been attending Baptist Associations literally ever since he can remember, but never looked upon a company of more earnest and noble-appearing delegates than those sitting on the ground under the tent of the Western Oklahoma Indian Association at Apache church in August, 1918, where six hundred were encamped for the occasion. A larger percentage of the Kiowa tribe belong to evangelical churches, mostly Baptist, than the percentage of the total population of the United States belonging to evangelical churches. The marvel of it is that a few years ago they were "blanket Indians," not only heathen but savages. Many of these delegates and church officers were once on the war path and decorating their hovels with the gory scalps of victims both white and red. Now they have comfortable homes and glory in the cross of Christ.

As for this Navajo Medicine Man, we are putting him and what he stands for out of business.



FARM HOME OF REV. S. SABOROVSKY, PASTOR RUSSIAN BAPTIST CHURCH, FAYETTE, N. DAK.
ALL THE MEMBERS LIVE IN SOD OR MUD HOUSES

Missions to People of Foreign Speech as Affected by the War

BY CHARLES A. BROOKS

Secretary of City and Foreign-Speaking Missions

IT was inevitable that the War should have a very marked influence upon the status of the foreign speaking groups in this country. The popular sentiment has naturally been in favor of drastic and radical measures to eliminate every vestige of "foreignism" in the most direct and salutary way. This has wrought much mischief in many instances, the full extent of which will not be apparent until the war is over. We had been very tolerant and easy going, if not indifferent, in our attitude respecting the people whom we constantly think of and refer to as "foreigners." It is naturally disconcerting, therefore, for them to be suddenly confronted with the very antithesis of this and be rudely, even roughly, treated by people whom they supposed were friendly to them. Our ability to restrain ourselves and to deal with these problems with a measure of consideration will go a long way toward accomplishing the purpose which we desire to attain.

One very gratifying result of our entrance into the war, with the consequent inevitable necessity for making a choice of spiritual allegiance, has been to precipitate much love and devotion to America which has been held in solution in former times. It is one thing to assent to a more or less hypothetical and remote contingency when one forswears allegiance to all others and pledges undivided loyalty to the country of one's adoption; it is quite another thing to face the practical problem of making a supreme sacrifice and staking one's all on the outcome of a life and death struggle. This is the challenge which hundreds of thousands of men of foreign antecedents have met and to which they have risen.

DEVOTION OF FOREIGN-SPEAKING MISSIONARIES

Our missionaries have not been wanting in their personal devotion nor in the loyalty of their leadership. Several of them are in service. At the annual meeting of the Italian Association a service

flag representing 875 was unfurled. One of our Hungarian missionaries said to me a few days ago, "I am only sorry for one thing, that is, I haven't a boy to send over," and he said it very quietly without the slightest hint of bluster. We have written to our missionaries asking their cooperation in the registration and especially by way of explaining the law and speaking on the moral aims of the war. We have assurance that many have been very useful in that way. A few days ago brought a delightful letter from one of our German-speaking missionaries in South Dakota assuring us not only of his loyalty, but of his participation in all the activities of his community by way of patriotic service. He pleaded for a more patient and considerate attitude and asked that he and others like him be trusted until they had proven unworthy of the trust.



REV. JOHN BOKMELDER, DEAN OF NATIONAL
RUSSIAN BAPTIST BIBLE INSTITUTE, NEW
YORK, AND HIS WIFE



ITALIAN SERVICE FLAG — ITALIANS FROM OUR
MISSIONS AND CHURCHES

THE WRONG KIND OF RESOLUTION FOR A CHURCH TO PASS

One of the results of the war has been the agitation and legislation against the use of any foreign language, especially the German language, in public meetings and in the public press. Eight states have practically forbidden the use of German in public assemblies. This is a very serious question and one which was bound to arise. We have been so lenient that our sudden change is to say the least embarrassing. We are familiar with the argument for the restriction of foreign-language churches and papers and this is not the place to discuss that question. Of far more significance is the voluntary reaction which is very widespread among our various foreign-speaking churches in favor of a great extension of the use of the English language. This has long been urged by the younger generation, but the sentiment was conservative. One German Lutheran church I heard of the other day had a resolution entered upon its books to the effect that "German has been the language of this Church for 175 years and so long

as the sky is blue and the grass is green it will continue to be." That is a wholly unamerican attitude and cannot be justified on any reasonable ground.

THE TRUE AMERICANIZATION

The popular interest in Americanization is widespread and has, with the War



SHACKS IN WHICH THE MEXICANS LIVE IN THE SUGAR BEET FIELDS OF IDAHO — POOR ENVIRONMENT FOR AMERICANIZATION

Production Communities, been receiving the major emphasis of this Department. The literature produced has received hearty appreciation. The foreign-speaking people of our own denomination have been convinced of our fairness and have been carried with us in our endeavor to discover and interpret afresh the genius and spirit of America which has enabled her during the past 100 years so largely to assimilate thirty millions of people. We must assimilate and not merely incorporate these immigrant elements. The real issue which is involved in Americanization is that of national unity upon the highest level of our attainment and ideals. As Miss Keller so well says, "The real enemy is not an aggressive foreignism, but a passive Americanism. What we really have to fear is not that we shall be invaded

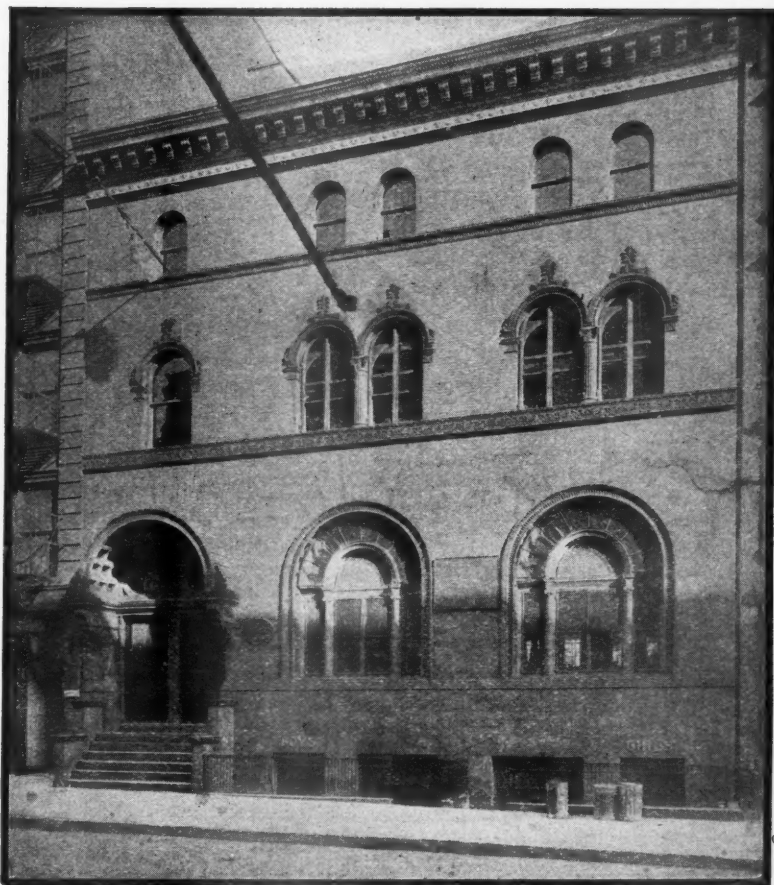
by civilizations and ideals we cannot assimilate, but (that) we shall fail to develop and perpetuate and extend to all America the civilization and ideals we firmly believe to be American." So Americanization is not a movement directed at the foreigner, but involves a new sense of responsibility for the foreigners on the part of those of us who think of ourselves as Americans. We cannot hope to achieve in a short course of 12 lessons, or by some magic or fiat what can only be attained by a spiritual process. Humbly and sincerely we must rely upon spiritual forces and processes and be always willing to pay the price which any worthy achieve-



HOME OF JOHN BOO, A LEADING MEMBER OF THE GREAT STONE STATION OF THE MAX ZENNY, RUSO, N. DAK., RUSSIAN CHURCH

ment exacts. The Church's supreme contribution, her unique contribution is to bring to bear upon all such human problems the mind and spirit of Christ. The Church can have these people any time it wants them. But really to want them is a spiritual achievement of a very high order.

Our program of service for these people, it will readily be seen, has been too narrow and limited. Spiritual forces include education, the reactions upon one another which are generated by comradeship and sympathetic contact. We must raise up a trained leadership, address ourselves to understanding and meeting the community needs, provide an equipment and a staff



HUNGARIAN MISSION HOUSE, NEW YORK CITY

or workers which will make each of our great centers dynamic and influential.

THE BAPTISTS AND DEMOCRACY

It is reassuring in the highest degree to note how our Americanization message has reacted upon our religious services. We have been given a new and more respectful hearing. People attend our services who never before ventured within our doors. At a patriotic meeting among Hungarians on the upper East Side of New York City, where I was speaking not long ago, an ardent Socialist with the greatest delight at the vindication he felt my exposition of Americanism afforded him, challenged a Roman Catholic man and his wife whom he had induced to attend the meeting with, "Didn't I tell

you that the Baptist's was the best religion?" In the great mass meeting at Carnegie Hall, on a recent Sunday, assembled in the interest of oppressed nationalities, one could see, if he had the imagination, that our message of soul liberty and a free church in a free State was indeed a gospel for which the millions of these subject nationalities have been waiting. Our missionaries—the best trained ones—are proclaiming with a new assurance a gospel which rests upon the Christian valuation of human personality and religious liberty and freedom of conscience as the very cornerstone of all human freedom and the separation of Church and State as the only guarantee of such liberty. These are the principles that make strongest appeal.

Our Latin American Missions

*SECRETARY BRINK TELLS OF THE HOME MISSION
WORK AMONG THE SPANISH SPEAKING PEOPLES*



ATIN AMERICA is strikingly different from our own United States. In a moment of time one steps from the Anglo-Saxon civilization North of the Rio Grande to the Latin civilization on its Southern banks. The house of the average American home is changed in the twinkling of an eye as one crosses the river to the old abode and the buildings patterned after the mission architecture of a bygone century. The direct and sometimes harsh speech of the North is lost in the soft, dreamy tones of old Castile, that long ago found their way into old Mexico. It is a land of fabled romance and knightly adventure, of lofty aims and high endeavor. The Cross and sword together sought its conquest. Greed of empire and hunger for souls both found there a field for free expression and the simple native welcomed to his land both those who would grind him to the dust in their search for gold and those who would give him that "pearl without price"—the Christian's faith. It is a land of contradictions. Its every river and plain, hill and dale, mountain and valley is rich in stories of the soldiers of fortune and the belted knights of earlier days, but poor in the conditions of the present day life of its peoples. There is a vast difference between the fullness of life here where our pilgrim fathers came and brought with them the "Open Book" and the barrenness of the life of the masses in those lands to which the soldier and the priest together went, but where God's word was kept a closed book.

All through Latin America, in most if not all of her cities and towns, great church buildings with spires pointing heavenward bear eloquent witness of the power of the organization that brought them forth, but not of the power of the Christ in the hearts of men. For the story of the Christ has not been told by the medieval Roman Church to the people of Latin America. Carved in the stones

over the entrance to one of the churches are these words, "Come unto Mary, all ye that labor and are heavy laden, and she will give you rest." This is as near as they have come to giving the true Gospel to hungry hearts in those lands! Man's relation to God was a matter to be arranged by the priest and could always be taken care of by paying what the latter might require for the services of the church. Thus it has come to pass that the religion there is formal, impersonal and even unregenerate. It has not been a vital matter that must needs transform the life and make man "a new creature in Christ Jesus."

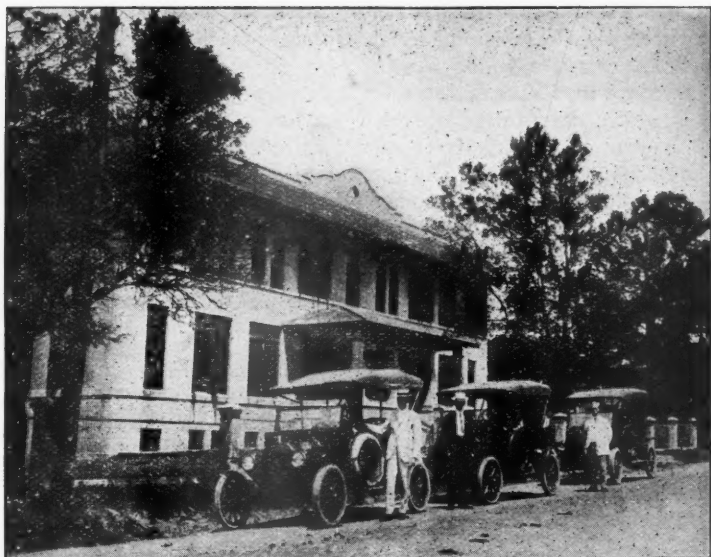
In these facts lies the challenge to evangelical Christianity to carry the story of the Christ and His love to Latin America.

In all of our Latin American missions the General Society and the Woman's American Baptist Home Mission Society work in closest cooperation. Their missionaries work in and through our churches for the women and children and in many places they conduct day schools for the little ones. Thus the church, the home, and the school are brought close together and the life of the family is saturated with Christian influences.

Our missions for Latin America are in four distinct fields—Porto Rico, Cuba, Mexico and Central America.

OUR WORK IN PORTO RICO

In Porto Rico we have 49 churches and 49 outstations, with about 2,400 church members and more than 2,000 children in the 68 Sunday schools. Twenty-six native missionaries serve as pastors of the churches. In addition six American missionaries of the General Society and six women missionaries of the Woman's Society are at work in Porto Rico. At Rio Piedras, the Grace Conaway Institute, a splendid school for the training of Christian workers, is located. Each year from 12 to 14 young men are in training there for the pastorate. This is our only educa-



MINISTERIAL TRAINING SCHOOL AT RIO PIEDRAS, AND THREE AUTOMOBILES
IN THE SERVICE OF THE SOCIETY

tional institution in the Island. Because she has a good public school system, patterned after our American public schools, there is less need in Porto Rico than in other Latin American countries for the private day school. Now, however, there is beginning to be a demand on the part of Christian parents for the mission day school, for the public school, owing to insufficient funds, is unable to care for all those who wish to attend.

Porto Rico has taken marvelous strides forward since American occupation. There has been notable industrial and commercial improvement. The growth of popular education has been most marked, and as the Island rapidly becomes Americanized and the average of popular intelligence rises, there is an increasing demand for thoroughly prepared ministers for the churches, men who can command the respect of the educated classes and be able to lead strongly their congregations. This makes the work of our training school at Rio Piedras of first importance. The evangelical pastors at Porto Rico played a most important part in the recent campaign that caused the Island to vote dry. Thus have the Protestant Missions there already become a significant factor in making Porto Rico "safe for democracy."

"THE PEARL OF THE ANTILLES"

Beautiful Cuba lies athwart the entrance to the Caribbean Sea, reveling in the soft warm air of the tropics and the orange-scented breezes from her own orchards and the plantations of the Isle of Pines. In these days her more than two millions of people are enjoying an unaccustomed prosperity due to the high prices they are receiving for their bountiful crops of sugar.

In this field we have 58 churches and 41 outstations, with a total membership of about 2,000, and with more than 2,000 children in our Sunday schools. Twenty-four Cuban pastors care for the local churches and for many of the outstations. In Cuba we have 13 day schools which are maintained by the Woman's Society. These schools are closely related to the local church and are an essential part of the mission work. Through them the home is reached and through them also many of the children are won to the Master. No single missionary agency is more fruitful than the Christian school. All of our day schools in Cuba are affiliated with our higher school at El Cristo and prepare their scholars for entrance therein. This latter school is called the "Colegio Inter-

nacionales." It is both a day and a boarding school and receives both boys and girls. There also is our ministerial training department where young Cuban men are prepared for the active ministry.

By crowding the dormitories of this school to their utmost capacity it accommodates about 200 students. This last year it was filled to the doors and many who sought admission had to be turned away for lack of room, and this too in spite of the fact that they were willing to

through the influence of the local Baptist church. Cuba, too, is being made "safe for democracy."

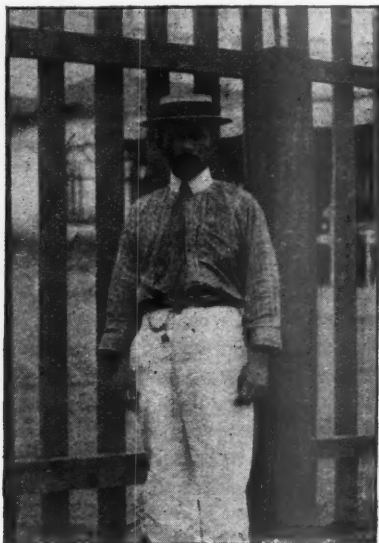
OUR NEIGHBOR, MEXICO

Mexico, our next door neighbor, with family troubles enough to cause her to despair, and suspicious often of her neighbor across the Rio Grande, is yet a land of wonderful possibilities and is peopled with those who become warm and trusted friends upon a full and true acquaintance. Nowhere does the visiting brother receive a warmer welcome than in our churches in Mexico. It was the writer's privilege to visit a number of the Baptist churches in



SAMUEL GARCIA

pay the monthly charge of \$30 for board and tuition. When we remember that a year ago more than 60 of the students in this school were led to Christ, we can understand how great is the loss through having to turn away many of Cuba's bright boys and girls from this splendid Christian school. Surely, in the not distant future, some far-seeing steward of the Lord will find here a place to invest his five talents that they may gain other talents for his Master. An investment in additional dormitories for this school will mean a tremendous increase in the powers that make for righteousness in Cuba. Already a splendid group of young ministers have gone out from this institution and are making their influence felt wherever they go. In a recent report our general missionary for Cuba writes of whole communities being transformed



RAMON PEREZ

Mexico in the fall of 1917 and to experience at first hand their fraternal welcome and cordial good-will.

There are 24 churches and 26 outstations in Mexico where services are still held after so many years of revolution and turmoil. There are over 1,400 members in our churches, with an equal number of children in our Sunday schools.

NEED OF TRAINED LEADERSHIP

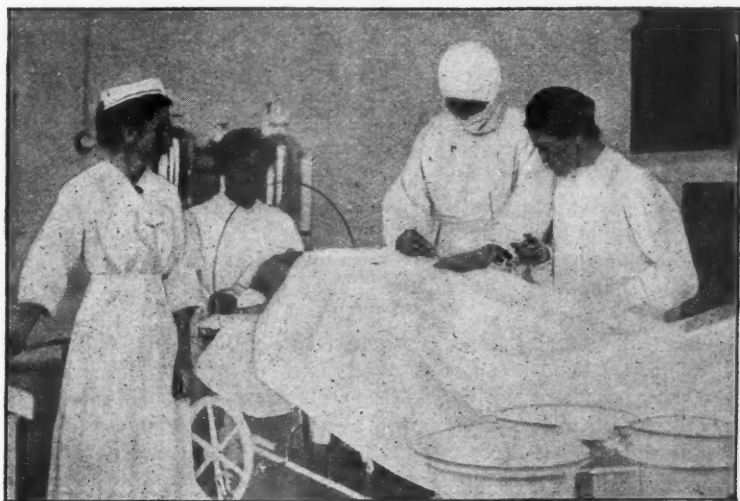
The splendid church at Monterey, under the trusted leadership of Rev. Don Ernesto Barocio, voted to become entirely self-supporting from the first of April



BAPTIST MISSION HOSPITAL AT PUEBLA, MEXICO

of this year, and with the report of their action sent to the Home Mission Society a check for \$50 as their contribution to Home Missions. This was heroic action to take at a time when the cost of living was steadily mounting higher and higher and when because of disturbed conditions in their country many people are out of work. They dared take this long step in advance because of the strong leadership of their pastor who is both a highly trained

and a gifted man. Most of the churches in Mexico are far less able to assume responsibility because their pastors are unable to give them the requisite leadership. They have not had adequate preparation for their work as pastors and so, in spite of their undoubted devotion and consecration to the Lord's cause, are handicapped as leaders but through no fault of their own. To meet this need for trained leaders we have opened the Mexican



DR. CONWELL OPERATING IN HIS HOSPITAL AT PUEBLA, MEXICO

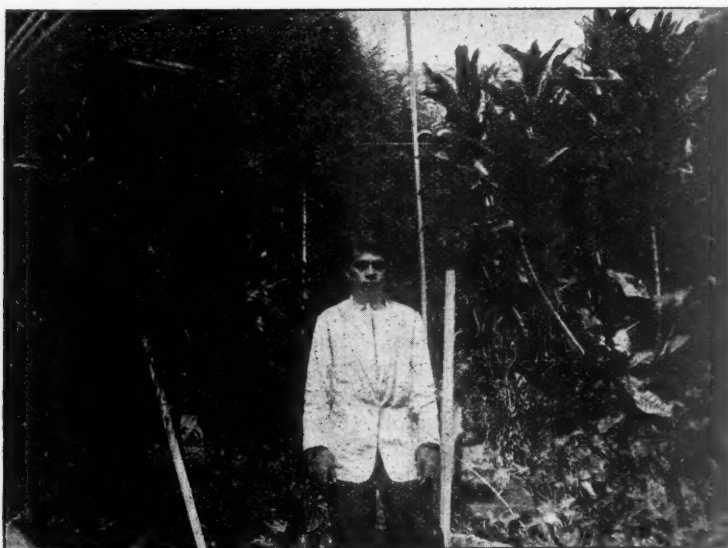
Theological Seminary at Saltillo. There in spacious rented quarters, Dr. Rudd of our Society and Dr. Lacey of the Foreign Missions Board of the Southern Baptist Convention, with some able Mexican assistant instructors, are training splendid young men for the ministry. They had 21 of these young men with them last year and are expecting to receive enough new men this year to bring the number up to 30.

Among last year's leaders was a young Zapotecan Indian named Samuel Garcia. Samuel comes from the same tribe as Benito Juarez, the great Indian President

this Christian school is destined to reach far in the years to come. Through the lives of those who have been students it will touch the lives of many others as they shall listen to the old, old story that is ever new to the tired and hungry heart.

Space limitations compel one to omit much that he would like to write of the other churches and of the work, at large in Mexico. Before leaving this land, however, a moment must be given to our splendid hospital at Puebla.

The hospital was formally opened in March of this year. The daily average of



ARTURO PARAJON (PAH-RAH-HONE') OF NICARAGUA

Because we have no training school for the workers in Central America we are obliged to send this young man from Nicaragua up to Mexico to enter our training school at Saltillo.

of Mexico. Samuel, when asked why he had come to the Seminary said, "When I became a Christian I tried to tell my people about Jesus but I soon found that I did not know enough to tell them. So I have come here that I may learn how to tell them."

When we remember that there are two million pagan Indians in Mexico for whom no religious work is being done by either Catholics or Protestants we can see much significance in the coming of Samuel to our school. May other lads from the other tribes also come! The influence of

patients the first month was 55, the average has grown larger each month. The hospital is rendering a splendid service to those who need its ministrations. It is a type of applied Christianity that all who know it understand and approve. Dr. Conwell, our medical missionary and surgeon in charge, has won the confidence and goodwill of all. While his skilled hands are performing their ministry of healing, his Christian brotherly love is finding words that bring the sufferer into loving knowledge of his Saviour. Thus are we contributing to the highest good of Mexico.



This is a picture of two of our Christian young women in El Salvador who are preparing themselves to teach in our mission day schools. Such workers are greatly needed at once to take charge of the work in our schools in El Salvador and in Nicaragua.

OUR NEW WORK IN CENTRAL AMERICA

We come now to our newest mission field in Central America, that of the Republics of El Salvador and Nicaragua. Honduras, which is a part of our field, we have not yet been able to enter for lack of the necessary means.

El Salvador is one of the most densely populated countries of the globe. With an area of a little over 7,000 square miles only, it has nearly if not quite a million and a half of people. Our work there is only about eight years old. The membership last year was 387. We have five organized churches and 21 outstations, and the work is steadily growing as the overflowing Sunday school at Santa Ana indicates.

In all of our Central American fields there is not one Christian Training school. The only possible way to get properly trained workers now is to send them to some other country for their training or to import workers from some other country. This at best is always hazardous and expensive.

The great outstanding need so far as mission strategy is concerned in Central America is the immediate establishment of a strong training school where both young men and young women can be trained for Christian service among their own people. Our Home Mission Society is the only organized Mission Board at work in all those lands with their more than two millions of people. The needs of this field call upon us to put on an adequate program, for that part of our Lord's vineyard. To do less than this would be to fall short of what He expects us to do in His name for those lands.



SUNDAY SCHOOL AT SANTA ANA, SALVADOR, CENTRAL AMERICA



Christian Enlistment Week

WE trust that by the time this number of *MISSIONS* reaches you the preparations will all have been made in your church, the committees appointed and trained, the program for Enlistment Week mapped out from Sunday morning, November 17, to the close of the next Sunday evening, November 24. If this proves to be the case, answer may confidently be expected to the united prayers that have previously ascended for the coming of the Spirit of the Lord in power. There should be a wonderful revival of spirituality, a new consciousness of the presence of God, a new spirit of service, and a new power. There can scarcely fail to be, where the people have truly entered into the aim and faith and hope of this Christian Enlistment movement.

The blessing of the every member canvass for enlistment will come upon the twos who go out together quite as much as upon those visited. The war roll pledge card has room for various choices of service, and affords a natural means of approach. The basis of conversation is furnished by the card. To what results the brief conversations may lead no one can tell. The one thing certain is that this display of human and brotherly interest in one another must react strongly upon the membership.

Three elements are requisite in the canvassers in order to attain the highest success. These are faith, sincerity, and love. Whoso goes forth

armed with these spiritual forces will find open sesame to all hearts. Directness is the best method—not bluntness, but the straightforward speech of an earnest soul, engaged in a great quest for the Master.

Christian Enlistment Week may mean wonderful things for our churches. It becomes us to realize the seriousness and significance of this Laymen's movement for an increased spirituality in the churches. We cannot escape the need of a powerful awakening. The challenge comes from "over there," where a spirit of self-forgetfulness and sacrifice is manifesting itself amazingly in the soldier boys at the front. A new note of reality must sound forth in our religion. We must get the note in ourselves before it can be sounded. Christian Enlistment Week is our test. How are we going to meet it?



"Keep Together! Keep Together!

One Man Cannot Take a Trench."

These are the words of an officer in France. They are good words to keep ringing in the hearts of Baptist men and women this winter.

Keep together! Keep together! One man or woman cannot raise the church apportionment. It takes united effort. Church members in perfect step—eyes ahead. Who ever heard of soldiers who succeeded in taking a trench and stopped on the way to chase butterflies or look for four-leaf clovers? And no one hears very often of churches that pay their apportion-

ment in full and on time when individual members are following their own plans and are taking no responsibility upon their own shoulders.

Keep together! Keep together! One man or woman cannot carry all of the arms and ammunition for the church. Each soldier in France carries his own when he starts to take a trench. So must our church members be supplied with the latest information, facts and figures, and have stored for ready use in their own brains and hearts a knowledge of the great object which is this year before us.

Keep together! Keep together! One man or woman cannot furnish the spiritual morale for the whole church. Every soldier who helps to take a trench must himself be fit, in good physical condition, and with a conviction within his soul that he is fighting for a just cause. So with the church member, only through a deepening realization of God's power and a more insistent reliance upon prayer can the spiritual tone of men and women be strengthened and made effective in practical every-day life.

Keep together! Keep together! One man cannot carry through to success the plans and hopes of the Laymen's Committee. The officers may plan to take a trench but the soldiers in the ranks *keep together* and are the ones who finally accomplish the task. Every Baptist man and woman in every Baptist church within the territory of the Northern Baptist Convention should be in line, ready like our soldiers on the battlefield, to accept and follow directions and eager to accomplish a great task.

"Keep together! Keep together!
One man cannot take a trench."



United War Work Campaign

Remember that November 11-18 is the Week for the United War Work Drive for \$170,500,000, to carry on the indispensable work at home and

abroad for the soldier and sailor boys. By the President's request the seven organizations engaged in this moral and social and religious welfare work have united in one appeal to the people, and all the organizations—the chief of which by far is the Y. M. C. A.—are working energetically and enthusiastically to carry the drive through successfully. There is no question at all as to the absolute necessity of this work. There is no course open to patriotic and Christian citizens but to respond to this appeal just as we do to the Liberty Bond appeal. We have one supreme duty now—to do all we can to help win the war. This is the direct and immediate way in which we can all help—and it is for our boys. We trust that every Baptist will have full and generous share in this fund, which does not even lack a distinct missionary side in the results of the Y. M. C. A. work in France and among a dozen races from non-Christian lands. Chinese, Japanese, Indians, Arabs, as well as Europeans and Asiatics, understand the Christian significance of the "Y" huts and self-sacrificing service. We now have only one duty, to do our full part to put this campaign over.



Moral Aims of the War

Two remarkable speakers are touring the country under the auspices of the Committee on the Moral Aims of the War, a child of the General War-Time Commission. One is the Lord Bishop of Oxford, widely known in America as Canon Gore, author of a classic on "The Incarnation;" the other is Mr. Guttery, head of the Free Church Council of Great Britain, a Primitive Methodist and one of the highly gifted and popular preachers of England. The two men are oratorical foils, but each has a message of peculiar power. When they spoke in Washington in the Presbyterian Church where Abraham Lincoln worshiped, repeatedly the vast audience

NOTE AND COMMENT

¶ Tent evangelism has a very pretty name in the picturesque Japanese—"The Evangelism of the Heavenly Curtain." How prosaic "tent" seems after that!

¶ The Reformed Church in America is to carry on a Progress Campaign during the next five years. The program involves a concerted and consecrated effort to increase the number of missionaries by 10 per cent. and the budget by 10 per cent. each year, the goal for 1923 being \$500,000.

¶ Ten thousand khaki Testaments a day, week in and week out, is the record of production of the American Bible Society on its pledge to supply the Young Men's Christian Association gratuitously with service Testaments for American soldiers and sailors. Over one half of the books have already been delivered, despite difficulty of obtaining paper, scarcity of labor, and the delays in transportation.

¶ The messages go home. Missionary B. P. Roach of the Southern Baptists, who has long been a worker in China, tells that when he was a little boy he heard Dr. Manley tell about people in a far-away country who bowed down to worship images. He could not understand this. When he went home he asked his mother about it, and she told him it was true. He made up his mind then and there that when he was a man he would go and tell those people about the true God. He had no sympathy with that sentiment that the world owed him a living, because he felt that he owed the world a life.

¶ One of the inevitable results of the war will be the break up of the caste system of India. A smashing blow will be delivered to that most utterly anti-Christian system. Probably 300,000 troops have crossed the sea from India, and by so doing have broken caste, and in order to be reinstated into caste those men must go through a very contemptible ceremony, which no self-respecting Hindu will submit

to. It will be impossible for India to insist on that when those soldiers come back as victors from this great world war.

¶ The American Bible Society has completed its grant of a million copies of the New Testament for the army and navy, most of which will be delivered through the Y. M. C. A. Since the United States entered the war the Society has issued 2,231,831 volumes of Scripture. There never has been such an opportunity for rapid distribution of the copies as is presented by the great world war.

¶ Christian Stewardship is claiming more and more attention in these days which are testing all sides of our religion. Rev. D. E. Sprague, pastor at Ballston Spa, N. Y., has written a ten-page booklet, which the Publication Society has published, on this subject, presenting it scripturally and clearly. It ought to be helpful to those seeking guidance.

¶ Virginia Union University, our Home Mission Theological Seminary, is to have an acquisition to its faculty in the person of Rev. Augustus E. Scoville, who will teach Greek interpretation of the New Testament and some other courses. Many former parishioners and friends will learn with interest of this new work, following his successful pastorates. The University is rendering a large service in the education of leaders for the colored people.

¶ India has one million of her sons in the war. India didn't loan her money; she gave it.

¶ There are Oriental women wearing the Service Flag emblem, and women in all sorts of queer costumes working in Red Cross.

¶ Japan has one of the largest Red Cross organizations in the world. It was started in 1877 and the present membership is said to be 1,737,449. The present war gave Japan her first opportunity to do relief work in Europe.

Leaves from a Hakka Note Book

BY REV. A. S. ADAMS, OF HOPO, SOUTH CHINA

These "Leaves" make exceedingly enlightening reading, and reveal the way in which the Gospel is penetrating very many thoughtful minds of China. We shall be more eager to help on the work in the Hopo field after we have read these notes.



EVERYONE gets the "blues" at times. The "silver lining" is conspicuous by its absence. In common with others, we in South China have had our fair share, what with fighting between North and South, with panics, then the earthquake which paid no respect to mission buildings, and other minor excitements!

However, one missionary knows a good corrective for discouragement. He keeps a box in which are preserved the calling cards of all Chinese visitors. In the course of one year only, he has been surprised at the number and variety of these. A thoughtful consideration of the cards and the interviews they stand for, or the social times they represent, give one interesting sidelights as to the "peaceful penetration" of Christianity in the lives and thinking of the people they represent.

Almost all the traditional classes are here — *Su, Nung, Kung, Shong* — standing for Learning, Agriculture, Labor, and Commerce. There is one other class of which I have quite a few in my "calling list" — I refer to the military. We had a good many officers to tea at our house when the soldiers passed through Hopo. The fact that soldiers were not included in the four classes above noted — an expression which is on the lips of thousands in everyday speech — shows how times are changing. The "old order" giveth place to the new, and it is whispered that the military have all power in politics. But to return to our cards.

Cards as well as clothes have fashions. The oldtime long strip of red paper, seven inches by three or four, is now rarely seen. A few of the old-timers still use them. Cards now follow foreign style. Some

use red paper or cardboard, but most have white card.

Here is one with "Khi Tuk Tu" printed boldly across the top. This man is a Christian and doesn't hide his light.

A few cards stir up sad memories. Here is a man from Hunan. At least three times did he have a social cup of tea in our home, and was the best of company. He was assistant to the county official and represented him here. Unusual for his class, he neither indulged in gambling nor smoked opium, but proved himself a lion in courage when it came to arresting some robbers in the hills. For doing what he thought was his duty, but what others decided was treachery, he was taken out and shot in the presence of thousands and buried in a felon's grave.

A few other names bring sorrow, for the men have "waxed cold" in the faith, and do not come to worship. But let me introduce several names, almost at random, and let us see how Christianity has touched their lives, and through them is more and more a power in the community at large:

CHIN FAT'S PRAYER

No. 1. This is Mr Chin Yin Fat. He represents the sturdy farmer class. Not a tall man, yet solidly built, he has a merry twinkle in his eye; a happy fellow. Some years ago he accepted Christ. Then wanted to help others to like happiness. Studied in the Training Class. Now is in charge of an outstation on the Kayin field. Has had some thrills, but keeps right on in spite of difficulties. Here is one experience in his own village. Some foolish fellow gave out that he was a "spirit medium," and would help folks choose "lucky numbers" in the lottery

if they consulted him. Went into trance one day in front of the idol image, and *couldn't get out again*. Stayed in that condition over a day. His people tried everything they could think of to make him come right. Red hot irons failed; and case seemed desperate. At last our friend Yin Fat came forward (he had been away visiting) and said he would call on his Jesus to help. He went to the man and prayed earnestly over him, and presto! like magic the man sat up and rubbed his eyes, greatly to the amazement of the whole village! A happening of this sort impresses a community as nothing else can. The people can't help feeling that the Christian's God is more powerful than their idols.

A CHRISTIAN IN OFFICE

No. 2. Note from Rev. J. H. Giffin of Kayin: "Dear Adams: Bearer of this note, Mr. Liao Hi Thong, is a member of our Kayin church. He is Inspector of Post Offices. Please show him any courtesies you can, and oblige." A Christian Post Office Inspector! It takes "some ginger" to be a Post Office Inspector now China has joined the Postal Union. Mr. Liao must be "some man" to hold this position. I was at Conference, so not at home when Mr. Liao called. When I was at Kayin he was a plain postmaster. He has since become Inspector, and best of all joined the church.

AN UNCROWNED KING MADE FRIEND

No. 3. This is Mr. Lim Chu Lau. His home is in the Hoklo country on the lower reaches of our river, at a place called Yong Ha. There had been difficulty over collecting certain "kill pig" taxes, which had been farmed out to some man from below to collect for the government. Before this the taxes were only leviable in the Market. This man started to send collectors around through the villages to collect on every private killed pig as well as the regular pigs killed. The villagers strenuously objected, and set upon and beat the collectors. To retaliate and get damages, this man reported to his fellow clansmen near Kityang and they promptly detained all boats passing up and down the river, in order to bring pressure to bear on the villagers who had

done the beating. The boatmen are not all of the same clan as the villagers who had the scrap, and felt it was an injustice that their boats should be detained. The crews of some twenty-five boats are some of them members, some regular attendants, at our services. As I happened to be going to Kityang on other business, I was asked to stop off at Yong Ha and call on Mr. Lim and try for some amicable arrangement whereby only the owners of boats concerned would have their boats detained. I was told that this Mr. Lim had been attending worship at one of the Baptist Hoklo chapels near there. I therefore asked this preacher, Mr. Tsai, to introduce us to Mr. Lim, and he kindly went with us. Mr. Lim treated us very handsomely. We agreed on an arrangement whereby I was to issue stamped wooden tickets to bona fide members and regular attendants at our services.

I was pleased to find that not only had Mr. Lim a quite good understanding of the "Doctrine," but also he had been cross-examining certain boatmen who claimed to be Christians and found they made a poor showing of knowledge. Some were falsely claiming the privilege of protection. One man who was a regular attendant and had had boys in our school for years I was able to vouch for, and Mr. Lim promptly ordered the release of his boatload of indigo, worth several thousand dollars. (Since the war indigo has gone up in value, for the German aniline dye is no longer available.) Mr. Lim invited me to stay to dinner, but it was late and we had to hurry on our journey, so I declined regretfully. He then sent a duck and chicken with his compliments. We accepted the chicken and returned the duck, as good manners required. From what I heard, this Mr. Lim is an "uncrowned king" as far as his influence and reputation go. He is recognized as principal elder for the big Lim clan, and his unofficial authority extends through several counties and sixty village groups. The officials seek his opinion on matters. It says much that a man of such influence should be so well disposed.

(And it means much, we may add, that one of our missionaries should have such influence with such a man. Incidentally,

what a clever way to secure regular attendants upon his services. Surely the boatman would not forget the advantage of going to church. The picture of Chinese clan power is also most suggestive.)

CHRISTIANITY CHINA'S HOPE

No. 4. My next card is that of County Magistrate Lin, of "Five Flower" County, known as Chonglok formerly. Mr. Lin is a Fu-Kien man. He comes of the famous stock which produced the Commissioner Lin who burned the Opium at Canton and brought on the "Opium War." This Mr. Lin is the great-grandson of the famous man. On one of my outstation trips I first met him. I gave him some Christian books. He told me how favorably disposed he felt to Christianity and felt it was the only thing that could reform China. Told me his family were in Shanghai, where he had two boys aged twelve and fourteen at school. They attend the Y. M. C. A. He said he had read the report of Mr. Eddy's address at Peking and he quite agreed that those sins spoken of there were ruining China. On my second visit with Mr. Lin I asked him how he liked the books I had given him before. He said they were fine and some of the health leaflets had been used in the school for essay subjects. Mr. Lin is governing a county with something like a million people in it, and has held office for sixteen months, under both North and South—no small tribute to his uprightness and ability in these hard times. To show his appreciation of our work he voluntarily gave \$20 towards the cost of our new chapel there.

CONFIDENCE IN OUR MISSIONARIES

No. 5. Mr. Chong, of Sam Kong Middle School, Vong Liu Tu. A word of explanation is first called for, as to how I came to meet Mr. Chong at all. After the disorders in November, 1917, resulting from fighting between North and South, the business men of Hopo got together and decided that, to protect their own interests, they must organize a Chamber of Commerce. When the principals got together, they decided to invite your missionary to take the chairmanship of

this Chamber of Commerce, our preacher Mr. Wong to be vice-chairman, and our head schoolmaster to be *hon*, treasurer!! "Ulysses bearing his honors upon his club" wouldn't have been in it with us. As gracefully as we could, while appreciating the great honor, we felt obliged to decline this mark of public confidence, saying if we could help in any unofficial capacity we should be happy to do so. They therefore had to look elsewhere. It is not a simple matter to establish a Chamber of Commerce. It requires official recognition and registration right up to Canton. They decided they must invite the best talent available. They were recommended to try Mr. Chong, of the big school at Vong Liu Tu. After he had been awhile at Hopo, and had discharged most of the duties called for in connection with launching the Chamber of Commerce, Mr. Chong was tendered a banquet ere he returned to Chonglok. This was small and select. Only the "bluest" of Hopo's blue blood was present. By special courtesy, your missionary was invited to be present, and gladly accepted.

CHINESE TABLE TALK

After the formalities usually observed in the placing and seating of guests, the table talk started in lively fashion by inquiring of Mr. Chong what now are the usages at Canton. He replied that since the Republic was in being, the etiquette was much less elaborate than in former days, but that a certain amount was still considered the right thing. We were aware that Mr. C. had spent two years in Japan, so some made bold to ask him of what he had seen while there. We were not at table long before Mr. C. made all feel very much at home, and I can hardly think of any Chinese feast (and I have been to many in my time) at which all felt so free to join in the discussion. So brilliantly did Mr. Chong converse that often the courses would be cold, and the feast was later than usual in finishing—because we would rather listen to Mr. Chong than eat! Anyone who has been at ordinary Chinese feasts will recognize that in saying this I am paying Mr. C. about the biggest com-

pliment possible—for a feast is a serious matter and must be made the most of!!

A CHINESE SCHOLAR ON CHRISTIANITY

To my mind the cream of the talk was when Mr. C. turned to the subject of Religions. I should have said ere this that he is a scholar by tradition and instinct. His forebears for three generations have been degree men; he himself secured the "B.A." degree at sixteen years of age, the next degree at eighteen, both of which are without local precedent; and in a country noted for its scholarship, and in which competition for the degrees was very keen. (The system has since been abolished.) Mr. C. started by saying that it was the normal thing for a man to be allied with some form of Religion. For years he had closely studied the sacred books of Buddhism. To a scholar they are attractive, from the excellence of their literary form. The reason for that was the fact that centuries ago the Court was favorable to Buddhism and the ablest minds in the country were directed to do the translation and transliteration work. In a few graphic sentences he told the essence of Buddhism. *But Buddhism has no future in China.* The spirit of Buddhism does not fit a man to live in this busy workaday world. Buddhism has no vital contacts with the life of today. Who follows Buddha walks a solitary path indeed. On the other hand, *Christianity is rational and has the future. Christianity has a program and vital contacts with the life and thought of today.* It has a Sabbath, times for meeting, it has preaching and explanation of truth to the common people. He had not long since visited with a noted scholar some distance from his home. They had a long talk. At its conclusion, he found they had independently reached the same conclusion. *Christianity was the only Faith that could save China.* They had carefully investigated and were so convinced of this that they both felt they would have voted for Christianity to be made the State Religion of China. "The Christian position is rational. You see this tea cup on the table? You know at

once it didn't just happen—some one made it. So with us men. We did not make ourselves. It is quite evident we didn't, because we cannot prevent ourselves from dying. We are part of the great world made by the great Supreme Ruler. He made us, and naturally our hearts desire to return to Him when we are through with the forty or sixty years we have on the Earth. As to my own position, I am about eighty percent. decided to be a Christian, and am willing to study more books on the subject. The literary style of the books has not been good, but it is improving. If Mr. Adams has any books I should be glad to read them." It was easy to see that Mr. C.'s remarks about Christianity made considerable impression upon the company. One couldn't feel "blue" after such a unique experience as that!

ENCOURAGEMENT GOOD AND PLENTY

My card box has still many interesting names—some of them pioneers of the work in this region when the Christian Way was no "Path of Roses"; some men who owe all they are to the saving power of the Gospel, like Mr. Liu, ex-opium smoker, now reformed and responsible and the means of getting a fine chapel built in his home village; some quite men of the world, like Mr. Yang, a Canton man who was magistrate at Kityang for long, member of the Yunnan-Annam Government Boundary Commission, and decorated by the Government for his services. He had been to Europe, but his pet hobby was collecting Chinese antiquities, especially pictures by the old masters, of which he had a fair collection. He invited me to dinner at Kityang once, and at the dinner table, before many associates, gave high praise to the Y. M. C. A., while at the same time making some criticism of our friends the Catholics. Then there is Magistrate Liu, whose life we were instrumental in saving at the time of the Revolution. But I must stop. I had no idea these reveries would betray me to this length. But encouragement. Good and plenty. Don't you think so?

**The Success of Christian Enlistment Week will Mean a Revived,
Rejoicing and Richly Reaping Church.**

"The Love of Christ Constraineth Us"
Christian Enlistment Week
 NOVEMBER 17 to 24, 1918
 NATIONAL COMMITTEE OF NORTHERN BAPTIST LAYMEN

Preparing For Christian Enlistment Week

FIRST STEPS

1. Read carefully the following leaflets:
 No. 23 "Christian Enlistment Week."
 No. 24 "The Plan of Campaign."
 No. 25 "Equipment for the Campaign."
2. Form a special laymen's committee to take charge of the campaign or ask the deacons to lead. Organize thoroughly according to the plan.
3. Give publicity to the campaign in every possible way throughout the whole church. Put up some of the Posters. Distribute freely leaflet No. 26.
4. Pray about the campaign and get as many others as possible to join prayer groups.
5. Talk about the campaign in private; discuss it in public. Discussion of the issues is what makes a political campaign interesting to so many people. This method will develop interest in this campaign.
6. As soon as possible, select the persons who are to compose the teams that will make the calls upon all the members and friends. Have several meetings of these visitors where continued prayer will form the chief feature of the meeting.
7. Note especially the objectives of the campaign in "The War Roll," found on Page 10 of Pamphlet No. 23.
8. Determine that your church will not fail. Pray for a faith that will conquer all difficulties. Then do it!
9. Remember that every church is divided into three classes; the inner circle, the outer circle and the detached. Let the inner circle begin the intercession, gradually drawing the least interested into their fellowship of prayer and service.
10. Plan, preparation, publicity, prayer, perseverance will bring success. Let none fail, for His sake.

DON'T WAIT FOR ANYBODY

In each State the State Director and members of the State Laymen's Committee will be getting in touch with the Associational Committees, and these in turn with the Laymen's Committees in the individual churches. But the time is short and the preparation which is so essential to a successful conclusion of the Campaign renders every moment precious. If a committee has not already been formed in your church, do not wait to be approached by the State or Associational Committee regarding the matter, but form your local committee at once. Order of procedure is less important than that the work be done. In the majority of cases the initiative will probably come from the Laymen's Committee but not a moment is to be lost and if this committee has not already put the matter in train let the pastor or even the women leaders in the church take the initial step for carrying out the campaign.

WHAT IT WILL MEAN

The success of Christian Enlistment Week interests every one of us. It will mean much to the pastors because the results of the week's activities will both enlarge the membership of the church and also prepare many who are already members to undertake new responsibilities and carry through new activities in connection with the service of the church. It interests the layman because it has grown out of lay initiative and enterprise. It will mean to them a happier and fuller fellowship together in the service of the King. The women will welcome it because an undue burden of responsibility has long fallen upon their shoulders, and to feel that the laymen are undertaking to serve with them in a larger way will be full of inspiration and encouragement.

The Success of Christian Enlistment Week will Mean Enlargement of Home and Foreign Mission Resources.

CHRISTIAN ENLISTMENT WEEK

WAR ROLL

"The Love of Christ Constraineth Us"

At this time of world crisis and human need

I PLEDGE MY ALLEGIANCE

to JESUS CHRIST as LORD and MASTER

Signature.....

Address.....

Check here: New..... Renewed.....

Count on me for:

- 1 Membership and Service in a Local Church
- 2 Daily Prayer and Bible Reading.....
- 3 Family Worship.....
- 4 The Practise of Christ's Principles in
Business, Industry and Social Relations..
- 5 Attendance: Church.....Bible School...
- 6 Attendance: Prayer Meeting.....
- 7 Regular and Proportionate Giving:
(a) Church.....(b) Missions.....
- 8 Membership: (a) Woman's Mission Society
(b) Men's Organization.....
(c) Young People's Society..
- 9 Subscription to "Missions".....
- 10 Subscription to a Baptist Weekly.....
- 11 Community Service.....
- 12 Support of National Prohibition Amend-
ment.....
- 13

*Check the items you are in the habit of observing
and others as you are led. Sign in duplicate, re-
tain one copy and return other to visitors*

**National Committee of Northern
Baptist Laymen**

200 Fifth Avenue, Room 662,
New York City

What Is the War Roll

THE WAR ROLL is a card which the visitor will present in the nation-wide evangelistic visitation during Christian Enlistment Week.

Every member of the church, congregation and Sunday school will be asked to affirm his allegiance to Jesus Christ as Lord and Master or to reaffirm it if already a follower of Christ.

When the entire church membership is pledging loyalty to Jesus, many will gain courage to acknowledge him for the first time.

Who Should Sign the War Roll?

Every member of the church, congregation and Sunday school—men, women, young people and children, friends, relatives, acquaintances, neighbors, business associates, schoolmates, every one who in any way comes within the influence of the church life. An opportunity will be afforded through the nation-wide evangelistic visitation contemplated to reach the last man, woman and child in the area covered by every church's service.

Why Sign the War Roll?

Because great moral issues underlie the present world turmoil.

Because our nation is engaged in a conflict to uphold great Christian principles.

Because, at a time when men are asserting their national allegiance, we ought also definitely to declare our Christian allegiance.

Because men are thinking deep thoughts about spiritual things and in this way their thinking may be crystallized.

Because there should be no doubt about our loyalty to our Lord.

Because the military victory before us will not be complete unless crowned by a great spiritual victory.

Because the unanimous reaffirmation of our loyalty to Christ will greatly help our Christian morale and even the morale of our nation at this time.

(Resolutions passed by the Board of the A. B. F. M. S., Sept. 11, 1918)

The Laymen's Movement and the Five Year Program

It is futile to *Embrace* an Ideal
Unless you also *Evolue* a Plan
And *Enlist* a Force.

The Five Year Program is the Ideal.
Christian Enlistment Week is the Plan.
The Baptist Laymen are the Force.

The Birth of the Five Year Program

Since the meeting of the Northern Baptist Convention at Los Angeles in 1915, there has been a rapid but logical development in our denominational life. The Five Year Program was born at this Convention, being the crystallization of the desire for broader world outreach and large service which has been growing in the hearts and minds of Baptists the country over.

The concreting of our determination to serve and sacrifice in a larger way in the Five Year Program gave rise to a great deal of energetic work with results of a worthwhile character.

The Laymen's Movement its Natural Outcome

But the most promising outcome of the Five Year Program cannot be shown in a tabulated statement. It is found in the quickened denominational conscience as to responsibility for world needs and more active intelligence in planning means to meet them. We have a larger conception of the meaning of the Christian life and the possibilities which lie in the hands of Christian people.

The Laymen's Movement is an outgrowth of this spirit. Constrained by a new realization of the love of Christ, a few of our laymen were led to initiate the movement of prayer and planning which has spread throughout the Northern Baptist Convention. It was conceived in the spirit of intercession and its most marked characteristic has been the atmosphere of prayer which envelopes it. Its aims and ideals are identical with the Five Year Program; hence, it has definitely adopted the goals of the latter as its objectives.

How the Laymen have helped Goals 3, 4 and 5

The first task to which the Laymen's Movement addressed itself was the Million Dollar Drive, an effort to undergird the missionary enterprises of our denomination with new financial strength and prevent the threatened deficits. The successful issue of this effort is known to all. The Laymen's Movement was thus instrumental in greatly stimulating achievement along the lines of Goals 3, 4 and 5.

How the Laymen are helping in Goals 1 and 2

The immediate task which now engages the efforts of the laymen is the nationwide evangelistic campaign known as Christian Enlistment Week, to be carried out November 17-24. A great volume of prayer is already ascending for this effort. Churches, committees and individuals are vigorously preparing for it. We have a right to anticipate the answer to our prayers, and to believe that Christian Enlistment Week will mean the winning of many souls to Christ, thus aiding greatly in the achievement of Goal One, and the leading of many to a new life of consecration, thus stimulating results under Goal Two.

What the Five Year Program Committee Did

Recognizing the identity of the ideals of the Laymen's Movement, with those of the Five Year Program, and believing that

nothing could so powerfully aid in reaching the goals before us as the consecrated service of the laymen, the General Committee on the Five Year Program very cordially voted to cast in their lot with the National Committee of Northern Baptist Laymen, at least for the present year, and are now joining the laymen in their plans for Christian Enlistment Week and the subsequent development of the work. The office of the Five Year Program has been consolidated with that of the laymen and its secretaries have joined the laymen's staff.

What should the local Five Year Program Committee do?

Similarly, it is suggested that Five Year Program Committees in state, association and local churches should cooperate during the present year with the Laymen's Movement, and, especially in connection with Christian Enlistment Week, should place themselves at the disposition of the Laymen's Committees, so that all may join in the vigorous prosecution of the task in hand.

The Future Big with Blessing

The faithful service of men and women all over the country has already wrought marked progress toward the achievement of the goals of the Five Year Program. The Laymen's Movement has helped us to accomplish large things as to Goals 3, 4 and 5, and is now prepared to specialize during the fall season on Goals One and Two.

The future days hold great victories for us. It has already become manifest that we shall not only surpass most of the goals of the Five Year Program, but a vision of even broader things is opening out before us and under the good hand of God we shall be led to the accomplishment of tasks which our feeble faith of the past might have deemed impossible.

SHAILER MATHEWS, *Chairman.*
P. H. J. LERRIGO, *Sec'y.*

Christian Enlistment Week — November 17-24, 1918.

An Every Member in Every Church Enlistment for Service.

Seventh Annual Conference of Congo Protestant Missionaries

A Significant Meeting representing Nine Societies

REV. A. V. MARSH of Ntondo, Lac Ntomba, Congo Belge, sends report of this Conference, held at Luebo, an American Presbyterian station, where 73 missionaries representing 9 out of 14 Protestant Societies made up the largest Congo General Conference ever held. "We recognized as never before the power stored up in this combination and union of Protestant Societies." When the delegates reached their destination, what a reward for traveling over a thousand miles, says Mr. Marsh. "Three thousand natives thronging the Mission beach, besides a multitude on the opposite shore, gathered together to bid us welcome. Then came the first hammock ride, for many, up the steep hill to the beautiful station."

The ten days of the Conference were full of interest. The Luebo Church, with which the Conference met, has 8,000 members, is the largest church in Congo, and has been trained in self-development in a remarkable way. We shall give later a description of it by the President of the Conference. The necessity of industrial and agricultural training was emphasized, the hope of the future welfare of the Congo people lying in tilling of the soil. The medical session was of great helpfulness, and Dr. F. P. Lynch of the American Baptist Mission, in his plea for better equipment, said:

"The first substantial hospital for the Congolese was located at Mukimvika on simple yet ample lines of construction, with a large central room, well lighted and airy, for general use as a dispensary and for operations and surgical dressings. Two wards are in direct connection, each one having the normal capacity of twenty beds, which are made of pitch pine, six feet by three, provided with a native mat and blankets. San Salvador followed with larger equipment, more buildings, and the important addition of a trained nurse to the staff. Bolobo has expanded on still larger lines of equipment and efficiency. The American Baptist Mission has sud-

denly made a signal advance in providing ample funds for four new hospitals. With the completion of the hospitals, the appropriation for the service at each hospital will advance from \$200 a year to \$1,200, a change which seems magical and inspiring to medical missionaries. A trained nurse with a corp of native assistants will be provided for each hospital. In the far, fair lands of Christian development, the hospital has become as much a mark of progressive Christianity as college or cathedral, and here in Congo, it should be maintained in representative standing for the Honor of His Service in the Wilderness."

The day devoted to the "Complete Occupation of the Field" was looked forward to with great anticipation. Mr. Marsh, in his paper on the "Untouched Tribes, their Names and Extent," with the aid of a map, revealed the fact that very little of the Congo territory had been occupied by the existing Societies, and that there are yet vast untouched regions. However, since the last Conference in 1911 five new missionary societies have entered Congo, and 33 new stations have been opened, with 92 new workers to man them. There are now about 40,000 Christians, 17,000 belonging to the American Presbyterians in the Kasai district. The reports from the field were most encouraging, and the workers have faith to believe that the banner, of the Lord Jesus will yet be unfurled in every Congo Tribe and in every African village.

World Alliance Literature

The World Alliance for International Friendship, 105 East 22d St., New York City, announces the following books:— *The Christian Man, the Church and the War*, by Robert E. Speer (60c., postpaid). *The New Horizon of State and Church*, by William H. P. Faunce (60c., postpaid).

Also the following Christmas cards: *The Glory of Christmas*, by Lucy W. Peabody.

A Prayer for World Fellowship, by Harry Emerson Fosdick (5c. each; 50c. a dozen, \$3.50 per 100; postage 1c. each; 5c. per dozen, 25c. per 100).

Enlarging the Work on Puget Sound



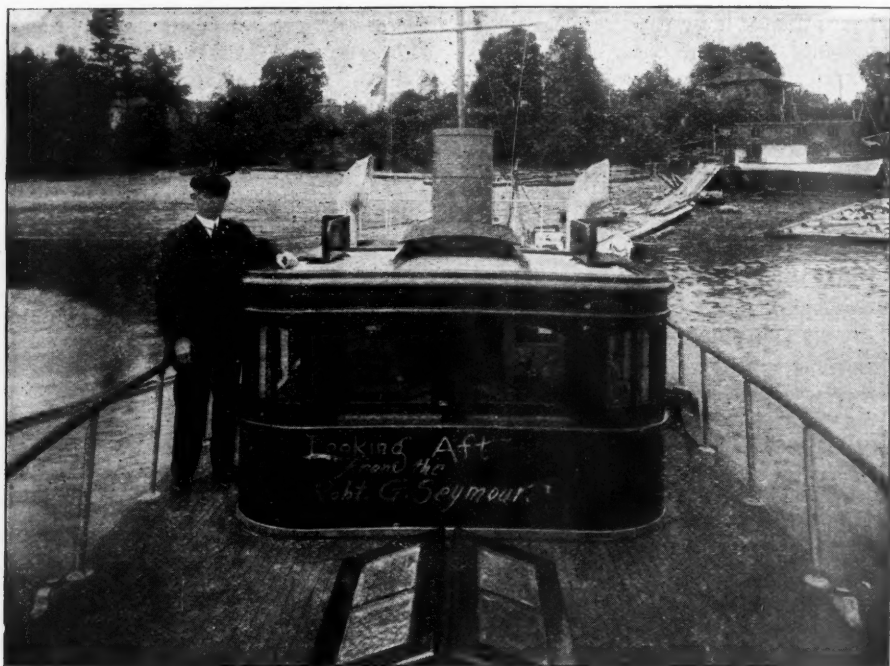
It is always gratifying to know that faithful missionary service is appreciated. No man has engaged more earnestly or zealously in such work than Captain Wilbert R. Howell, who is in charge of a gospel cruiser on the Puget Sound. His work has enlarged to such an extent during the past year that it has been found necessary to engage an assistant.

The number of neglected places which he is able to visit and the number of Sunday schools he has organized and is developing have increased to such an extent that it is impossible for one man to look after the work. Several men and several boats could be used to advantage, for that matter, and still it would be difficult to reach all of the fields that are without religious influence. The following letter from C. M. Angiar, Associate General Secretary of the Y. M. C. A., Coast Defenses, Puget Sound, expresses

the feeling of many cooperative religious workers in that District:

"It was my privilege to attend a meeting conducted on board the launch 'Robert G. Seymour' by Bro. Howell, Thursday evening. It was my first contact with the sort of work he is doing and I am moved to testify to my astonishment and admiration of it. When I consider that Bro. Howell must be at once a navigator, a mechanic, a preacher and organizer as well as a tactful and sympathetic man, I am amazed at the work he has done in the little corners not served in any other way. I certainly wish the American Baptist Publication Society an abundant addition to its already large accomplishment in ways that reach those for whom our Lord was especially solicitous when on earth."

The accompanying illustrations show the upper deck of his boat, just as he is in readiness to start out on a missionary trip, and a baptism scene on Whidby Island.



CAPTAIN HOWELL HAS MADE THE NAME OF ROBERT G. SEYMOUR KNOWN TO THE GRATEFUL PEOPLE OF THE PUGET SOUND WATERWAYS



BAPTISM AT CLOSE OF AN ALL-DAY MEETING AT CORNET, WHIDBY ISLAND, WASHINGTON.
THE GOSPEL CRUISER "SEYMOUR" IS IN THE DISTANCE

Real Pioneer Gosseling

W. H. COMBS, a colporter and Sunday school missionary, Nevada and Eastern California, is in a stock country, visiting places remote from a railroad and where a church or preacher is not known. This is what he has to say of his work:

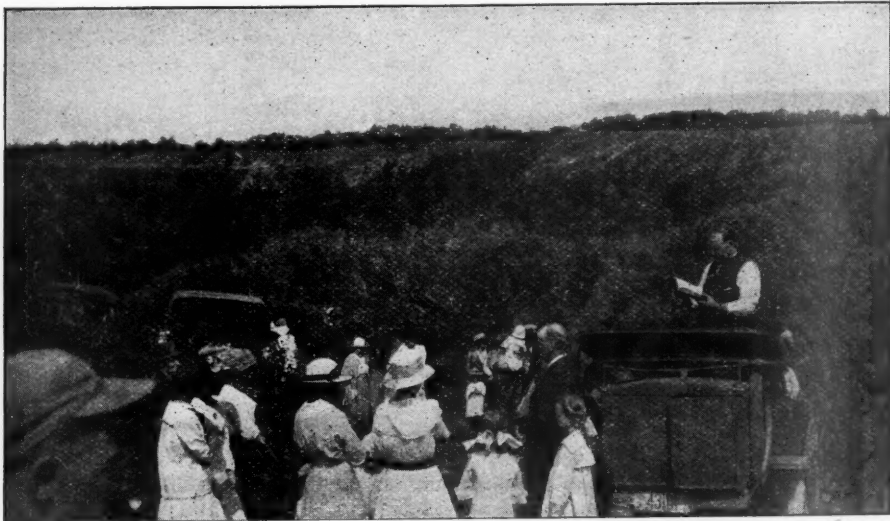
Here in the northeast corner of California, after traveling many miles without seeing a soul, the colporter sometimes comes to a barbed wire gate and passing through finds himself inside of a large pasture which has many cross roads and as many fences. In one instance I opened thirty-two gates and traveled twenty-eight miles while visiting five homes. After all of this opening of the way, the colporter is well repaid when he finds that the people are receptive and that he can open the way of the Gospel to many who have no church, no preacher, no prayer meeting, no Sunday school, no prayer in the home, and often no Bible.

Some of the people here never heard a religious message of any kind. In one case a young man of seventeen had never heard a sermon or a prayer. These people are glad to hear the Gospel and appreciate what we are doing. After having prayer in one home recently, a girl of 19 rising from her knees, said, "When will you be back, and will you continue to pray for us? We want to do right, but there is no one to help us."

We are glad to do this pioneer work in a district where it seems that no one has gone before to open the way.



COLPORTER W. H. COMBS STARTING ON A "HIKE"
IN REMOTE PLACES WHICH HAVE NO REGULAR
RELIGIOUS SERVICES



COLPORTER HILL PREACHING FROM HIS FAITHFUL FORD ON THE BANKS OF THE PEMBINA RIVER NEAR VANZ, N. D., TO TWO HUNDRED PEOPLE WHO CAME TO WITNESS THE BAPTISM OF CONVERTS

How a Colporter Spent His Vacation

REVIVALS are not so usual during the summer months, but in the first half of July the North Dakota Colporter, Rev. C. J. Hill, conducted a series of meetings near Sarles at two different schoolhouses. Miss Lottie Lund, of Powers Lake, N.D., assisted in playing and singing the gospel message. Through the efforts of State Superintendent C. E. Tingley, financial help was secured from the Home Mission Society and the State Convention to aid in keeping Miss Lund on the field during the summer, helping in evangelistic meetings throughout the State. It was at the request and by the hospitality of H. C. Henrickson and family that these meetings were made possible. A few consecrated souls had previously earnestly prayed for a revival to visit their community and God seemingly prepared the hearts of many. Several were revived and many came out boldly for Christ and were baptized. A new Baptist Church of nearly twenty members was organized, and already planning for a church home and a pastor to take up immediate work in this community. One of the young women baptized is already at a mission-

ary training school and another one expects to go in the near future; so we can thank God for such a beginning. Space will not allow to tell the wonderful experiences we had, but we hope soon to see a large congregation of biblical Christians at this place. "All things are possible to him that believeth." It was a great inspiration to be present at this church organization. After the communion service all formed a ring, locked hands, and sang praises unto God before the benediction.

Aid Across the Border

About two years ago the Publication Society sent Rev. John McAllister as Colporter and Sunday School Missionary to Alberta, Canada. His work was mostly in the southern part of that Province. Later he was followed by Mr. John Paxton, who did similar work in the northern part of the Province, near the Peace River country. Rev. C. C. McLaurin, Superintendent of Missions in Alberta, says:

"It will be encouraging to you to know that Mr. McAllister's work has been followed up. A property has been secured in Etzikom and there has been a very



NEW BAPTIST CHURCH AT SARLES, NORTH DAKOTA

gracious gathering at an outside appointment, a place named Faith, where he worked. Eleven have recently been baptized and a church of 18 organized, so that the work of the Publication Society in Alberta has borne large fruit. This can be repeated in dozens of places if we can only pursue the work. . . . We are very anxious that your work should be continued in the Peace River district in Northern Alberta. The awful spiritual destitution of these places appeals to me."

Many large districts, especially in Northern Alberta, seem to be absolutely without religious influence. It is a fertile country capable of producing large crops of grains and certain vegetables. Wild game is found in abundance. It is a wonderful hunting ground. Some day a large population will be sustained. It is important that missionaries be sent to that field, for the influence which they exert now in this formative period will be multiplied many times as the country develops.



BAPTISMAL SCENE NEAR SARLES, NORTH DAKOTA

A War-Time Parable

BY LINA D. WATERMAN



O ye into *all* the world and preach my gospel to *every* creature."

Once there was a great King who owned a beautiful kingdom—a kingdom of great extent and great wealth. In one portion men were rich and educated. They loved their King and said that they were ready to fight for him if it were necessary. But there were other subjects who were poor and ignorant, and did not know of their great King's love for them. He had a powerful enemy who endeavored to wrest the kingdom from him and gained much power over these more unfortunate subjects.

It was the policy of the King to have his ignorant subjects instructed by the educated ones and taught to know of his love and goodness. He had once told his more favored subjects that it was the business of their lives to tell the others about him, but they were selfish. They became absorbed in their own affairs and had very little interest in the others. And all the time the poor subjects were becoming more and more degraded and oppressed and the King's enemy was becoming more and more powerful.

Again the King talked with his favored subjects and asked them to help him win the war against his enemy. He urged them to enlist in his service—some going to the front and others investing their savings in the "Liberty Bonds" of his kingdom. Many enlisted and would have gone at once to the battle line, but funds were needed and the people were slow in responding to the King's call for these. They were wealthy and said they loved their King, but they wanted all their money for their own selfish purpose.

He knew that they were spending their gold for trivial and worthless things, and he knew how happy obedience to his call would make them, so he again asked them to purchase "Liberty Bonds," putting aside one-tenth of their incomes for the purpose. The oppressed subjects were

dear to his heart and he said, "They must know about me and be released from the power of my enemy, but it cannot be done without the help of these, my subjects."

The "Liberty Bonds" of the King were absolutely safe and paid a high rate of interest; in fact, they were an investment that multiplied and multiplied, all through the years and even into eternity, but many of the people refused to buy them.

When the King saw how selfish they were he said, "In order to reach *every creature*, I will draft one-tenth of the income of my subjects—for they *must* go into all parts of my kingdom, they *must* teach every creature, and in order to do this they must pay the tithe."

The draft was issued. Did it call for the tithe from those from twenty-one to thirty-one? Did it call for the tithe from the rich? Oh, no! The draft was for the tithe from those of all ages, whether rich or poor.

The King, who was ever thoughtful of his people, because of his great love for them, realized that there might be some who were absolutely unable to pay their tithe. "There may be a few," he said, "who have no incomes, who are sick and dependent upon others for everything that they have. We may need to exempt some, and so we will have an Exemption Board—though surely only these will claim exemption."

The members of the Exemption Board had hardly been elected when vast numbers of men, women and children crowded in to claim exemption from the tithe. How it must have saddened the heart of the King to see the throngs who claimed to love him, who bowed at his feet in worship and yet were using every possible means to avoid paying their tithe for carrying on his work and routing his enemy. Let us watch them for a moment and listen to some of their excuses.

"I claim exemption from the tithe," one says, "because my family has so many needs. My wife is a society woman and

must have good clothes, my children must be educated and I cannot spare one tenth. I could give five dollars a year."

The Board replies, "You are not exempt," and the man goes away sorrowing.

"I have some poor relatives whom I must assist," says another, "and that takes all that I can spare from myself."

The Board shake their heads. "You must take care of your needy relatives, but not with the King's tithe."

"My husband does not believe in giving to the King in that way," says a well-dressed lady, "and he carries the purse."

"Does your husband give you nothing for yourself?"

"Oh, yes, of course I have a few clothes and all that I need."

The reply comes promptly: "Tithe what you get. You are not exempt."

"But," interrupts the lady, "I get so little."

A member of the Board asks, "How much did you pay for the clothes you have on now?"

"Very little," she replies, "considering the high cost of materials. Only about forty dollars for this suit."

"Do you love clothes more than the King?"

"Oh, no!" the response comes quickly, in a shocked tone. "But I *must* have good clothes."

"And just so," is the answer, "the King *must* have the tithe. You are not exempt."

Another crowds closely — surely he will not claim exemption, unless it is really necessary.

"I desire to start in a new business," he says, "If I succeed, I will give liberally to the King."

The Board replies, "Why not take the King into partnership, and see how your business will develop? You know he promises to fill the barns and the store-houses of the tithers. You are not exempt."

And here in one who proudly asserts, "I already give more than a tenth."

"How do you know you do?"

"Well, I am sure I do, because I am always handing out my spare cash."

"But," is the decision of the Board,

"the King does not want your spare cash. It is *too* spare. You are not exempt."

The cry of several is, "I cannot possibly make nine-tenths of my income pay my necessary expenses."

The same reply is made to all: "The King has promised to give you wisdom to manage your expenses, with the nine-tenths, better than you could manage alone with ten-tenths."

Here comes a little lad, holding tightly a nickel that he is fearful of losing. "I have no income," he says: "I go to school."

"Do you never earn any money?"

"Yes, but not much, and I need that to buy marbles and candy."

"Do you prefer buying marbles and candy for yourself to helping the King win this great war?"

"Why, no, but the little bit that I have would not do any good."

"Did you never hear," asks one, "how the great King multiplies the little, if it is given willingly, until it becomes a great gift? Your nickels could save many of the King's subjects from the hands of the enemy."

A woman presents this excuse: "My boy has gone to another war and I must use all that I can get to buy yarn for him."

The reply sounds almost like thunder. "You are buying your yarn with the King's money. Use your own."

Another says, "I am in debt and it would not be honest to use another's money for the King."

The Board laughs aloud. "It would not be honest to use the King's money to pay your debts."

And so the demands for exemption multiply — but *the King must have the tithe for his work!*

If, when the great war is ended and the troops are coming home, we may once more look at the loyal subjects who gave their tithe for the King's "Liberty Bonds," we shall hear many joyful exclamations of thanks for the privilege of helping to win the great war and to carry the message of peace to every creature. The hallelujahs will grow louder and louder as those who gave go into the presence of the victorious King, hand in hand with those whom they have helped to save.

THE HELPING HAND

EDITED BY
HELEN BARRETT MONTGOMERY

Pray Us Through

On Wednesday morning, September 25th, there sailed from New York harbor a French line steamer which carried among its passengers eight people known and very dear to Baptist folk. The Moons, the Geils, the Rodgers, Miss Oden and Dr. Catherine L. Mabie made up the party. They went by way of Bordeaux, where they hoped to secure reservations for Congo land on a Belgian steamer.

There was real heroism in that little party as it turned its face to the Dark Continent—heroism just as deep and true as any ever found on the battlefield. For one thing, seven dear children are left behind and there will be many a day when the fathers and mothers will long to see those little faces. Two and perhaps three times must these missionaries pass through the war zone before they reach the end of their journey, and be in imminent and hourly danger from submarines and mines.

The question of provisions has been a very perplexing one. Missionaries in Congo cannot maintain themselves efficiently without foreign food, especially flour, sugar, butter, and milk. Such food in Congo is scarce and exceedingly high in price. All the supplies for this party of eight have been shipped on two slow going sailing sloops that may arrive in Congo in eight months, and perhaps never. With some few hundred pounds of foodstuffs on board the steamer as excess baggage these eight set sail, trusting that their provisions would arrive and their physical needs be provided for.

The last message received from Dr.

Mabie was, "My love to you all. Pray us through."

And this is just what we are doing—every day, every hour, praying that God will keep these brave, loyal children of His in perfect safety and take them to their desired haven. With prayerful eagerness, the cabled news of their arrival in Matadi is awaited.

Good News by Cable

In September, a cable was sent to South India approving of our Mission securing a most desirable new site for our Woman's Hospital at Palmur, which will make it possible for new and larger buildings to be erected later on. This cable brought relief and joy not only to Drs. Farbar and Weaver, who have been working under very unsatisfactory conditions and without proper equipment, but also to all of our doctors and nurses in the Telugu field who have the weal of the women of India so heavily upon their hearts.

* * *

In the same month a second cable was released to Burma which took the welcome news to Miss Slater of Maymyo that she may proceed with the plans for the new house which she so sorely needs. It is difficult to rent in Maymyo. Miss Slater has been obliged to leave the comfortable house in which she has lived for the last few years, because the property was sold, and to move into a very small house with a corrugated iron roof, entirely inadequate for her and the teachers of the school, who are obliged to live with her.

The plans for the new house are very



THE NEW DORMITORY FOR GIRLS AT TSHUMBIRI, CONGO BELGE. THE WOMAN IN WHITE IN CENTER IS AN EARNEST CHRISTIAN WIDOW WHO TAKES CARE OF THE GIRLS

simple, providing for living room, library, and dining room on first floor, and three bedrooms on the second. The estimated cost is about \$4,000.

* * *

As MISSIONS goes to press a third cable was sent — this time to South China, where our missionaries at Swatow are struggling with repairs after the earthquake and with plans and estimates for new buildings which are imperatively needed at once. One question which has led to much discussion has been the relative merits of the different materials to be used — lime, gravel and pine of the old style building or stone and reinforced concrete which will be practically indestructible and proof against white ants, earthquakes and typhoons. Naturally the Mission was unanimously in favor of the latter materials, but hesitated to recommend them because the cost of the building will be increased from 50 to 100 per cent. The cable sent by the Woman's Society indicated approval of the use of the more expensive but more durable materials and carried to Swatow the glad news that a new house for our women missionaries is authorized. The estimated cost is \$18,000

Mex. or from \$10,000 to \$12,000 gold. This money must come from some generous Baptist during the year if the Woman's Society is to meet its pledge. Our representatives in Swatow must have houses in which to live, they *must* be spared the nervous strain of living in houses destined to totter with the earthquake shocks. In faith, the Woman's Society has sent this cable, believing that some man or woman will see therein an opportunity to serve his Lord and will contribute the necessary funds.

Dormitory at Tshumbiri

The new dormitory for girls at Tshumbiri, Congo, was built this past year with the \$300 given by the Women's Society. A grass roof has been put on for the present because of the high cost of materials and freight rates. There are fifteen girls in the boarding school.

Another New Dormitory

Good news comes from Mr. and Mrs. C. E. Chaney of Maubin, Burma. The new dormitory for the boys has been completed with the aid of \$2,000 given by the Woman's Society; and the Inspector was



KINWHA HEALTH CAMPAIGN — HEAD OF NORMAL SCHOOL, MISS RELYEA, MRS. HUNTLEY, DR. HUNTLEY, CITY MAGISTRATE, REPRESENTATIVE OF INDUSTRIAL SCHOOL, AND OF NORMAL SCHOOL, FRANK HUNTLEY

so pleased with the plans that a grant of \$2,500 was given by Government, making possible a larger and much better building. Miss Carrie Hesseltine of Nebraska has been studying the language during the past year and is very happy in the prospect of beginning more active work among the 250 pupils with the encouragement which is brought by the improvements on the compound.

A Clean-up Campaign in China

Two old conservative cities of East China, Kinwha and Ningpo, have at last been awakened to the need of health and sanitation as fundamental bases of civilized life. Their enlightenment has come through Shanghai, the center of our Baptist educational system in the province.

Dr. and Mrs. Huntley of the Shanghai Baptist College started on their health campaign last spring with a visit to the old prefectural city of Kinwha. Their coming was well prepared for in advance by the cooperative efforts of Miss Stella Relyea, Baptist missionary in the city, Rev. Y. Dickie, representative of the China Inland Mission, and the lecture department of the Y. M. C. A., who all assisted in the work of the local committee. Not only did the various mission schools, normal, middle and industrial, attend the meetings in force, but the city officials and prominent citizens responded eagerly

to the invitations they received. The city temple was offered and accepted as an auditorium.

When the missionaries arrived for their first day's work they found the entrance to the temple gaily decorated with flags and inside the gate the mayor waiting to receive them. The mayor then issued an invitation to the missionaries to attend a ceremonial banquet at his house the following day, and later in the week to deliver a private lecture in his yamen before a few city officers and dignitaries.

Lectures for the students of the middle and normal schools were delivered on the subject of "Combatting our Enemy the Fly" and on "Social Purity," the latter being sympathetically interpreted by Mr. Sz of the middle school. The boys attended in groups of fifty to one hundred, dressed in their striking white uniforms. Throughout the period they attended closely and with serious interest.

The women and girls were addressed in a group of 300 at a meeting held in Miss Relyea's garden, on the subject of sanitation, illustrated by fifty popular lecture slides. The girls of the Baptist Academy were given a special address by Dr. Huntley, entitled "Hygiene of the Soul." A second select company of women were addressed by Mrs. Huntley on hygiene as related to a clean and pure home.

Throughout the week exhibitions of

health material, charts and pictures, were kept on Miss Relyea's porch, and were explained on various occasions, accompanied by simple experiments which demonstrated to the people their value. At the meeting of the city people in the temple general rules of sanitation illustrated by the health charts made a good impression.

In this campaign for the enlightening of a whole city, the younger generation were not forgotten. Little folks of the lower primary schools came in a body to the temple and were entertained by a lecture on "Animals of Sagacity," showing many pictures of animals taken in the London Zoo, and impressing the children with the duty of mankind to all God's living creatures.

Nor was the religious message, omnipresent in our mission work, omitted on this occasion. The Kinwha Baptist Church opened its doors on Sunday to a large crowd of Christians and non-Christians who came to enjoy an illustrated lecture on the Life of Christ. "Cleanliness is next to Godliness" might have been the motto of the whole campaign.

The course given at Ningpo the following month was of similar nature. The East China press in commenting at length on this campaign notes especially that there was no hesitation whatever on the part of heathen city and school authorities to attending lectures given by Christian missionaries and delivered in churches and mission buildings. "Ningpo is certainly registering progress."

The actual influence of these campaigns on the life of the people can only be measured over a period of years. Miss Relyea, however, has already begun to benefit by the fruits of the "cleaning-up" week. She writes that the authorities have set to work cleaning and renewing the drain in the road which leads to her house.

Changes and Congratulations

Miss Mabel C. Rix, of the Girls' High School, Nellore, South India, and Rev. H. C. Long of Midnapore, Bengal-Orissa, have announced their engagement. The marriage will take place, probably, in December or January. Cordial congratulations are extended to these young people. Midnapore gains a much needed

assistant in Miss Rix. Nellore, on the other hand, loses one of its missionaries connected with the Girls' High School.

* * *

Close upon the news of Miss Rix's resignation came the opportunity to appoint Miss Josephine Sanford of Malden, Mass., to fill this vacancy. Miss Sanford has secured her Master's degree from Boston University's School of Religious Education after teaching in High School for a year. She has specialized in languages and is just the type of young woman for the staff of our only High School for girls in the Telugu Mission. Her knowledge of music will prove an added attraction.



Y. NANDAMA OF KANAGARI

Our First Telugu Doctor

In April of this year, Y. Nandama of Kanagari was graduated from the Woman's Medical College, Ludhiana, North India, with the degree of M. P. L., which means when written out in full Medical Practitioner License, the degree of M. D. not being granted to women in India. Y. Nandama is a Christian young woman, her grandparents having been baptized by Dr. Clough on that wonderful day when 2,222 received baptism. Her parents are teachers in the girls' school at Kanagari where Nandama also received her early education. After graduating from the Girls' High School at Nellore, she entered upon a four-year course in medicine at Ludhiana. Since April she has been in our Woman's Hospital, Nellore, rendering much needed assistance, and hopes soon

to return to Ludhiana for another year of study preparatory to receiving the degree of L. C. P. & S., which includes a broader knowledge of surgery.

The Burden of Her Heart

In July, a cable was received from Burma bringing the sad news of the death of Miss Anna Fredrickson.

Two months later, a registered letter was handed to one of our officers in the East Central District. It came from Rangoon, Burma, and was dictated and sent by Miss Fredrickson only a few days before she died. It contained an account of a jungle trip which she had promised to write for some of the East Central women interested in her work. At the close of the article, Miss Fredrickson added these words:

"In the weeks and months that have passed since I have written you I have not forgotten my promise, but I have been so ill, and still am, that it was necessary to dictate the enclosed article. We ought to have such a force of workers on the field that this jungle work will be prosecuted with intensity. People who have heard once should hear the Gospel message at least four or five times."

In all the recent letters which have come from Miss Fredrickson, this has been the burden on her heart—more missionaries to preach the gospel message, the overwhelming opportunities to lead men and women to Jesus Christ, opportunities which must slip by because the workers were so few.

From Burma, from those who knew her best, comes this beautiful tribute to her life and work:

"We all realize that Miss Fredrickson has been an unusually valuable worker, a missionary of extraordinary ability. But I am wondering how largely we have realized her worth and the extent of the sacrifice she made in coming to our Mission. I wonder how many have any adequate idea of how very versatile she was in ability or how splendid were her powers in any single line.

She was a wonderful linguist. Probably no woman not born in the country, indeed not many a man, has ever gained such knowledge of any language of the land as

she of the Burmese. She had not only an extraordinarily full and correct vocabulary, not only a splendid technical knowledge of grammar, not only a perfect abandon of colloquial, but she had a nicety of rhetorical expression and a use of peculiar quirks and turns of public speaking that very few even of the most perfect native orators and entertainers could boast.

She was a splendid educationist—probably there has never come to our Mission a better, either as to theory and practice in teaching or to organizing and managing ability.

She was most capable as a committee woman. She had an abundance of good common sense; her judgment was peculiarly sound and practical. While one of the most womanly women I ever met, of extremely nice and dainty femininity, at the same time her competent grasp of a situation and her clear, logical thinking were far superior to what I have found in most men I have had to do with.

She had large executive ability. Among the very few women who have made a success of holding over a Mission Station she has never had a peer. On different occasions she had charge for a long term of the large and difficult work of two of the most important and most exacting of our Burman Stations. No man ever handed over a field in better condition than she did these at the end of her term.

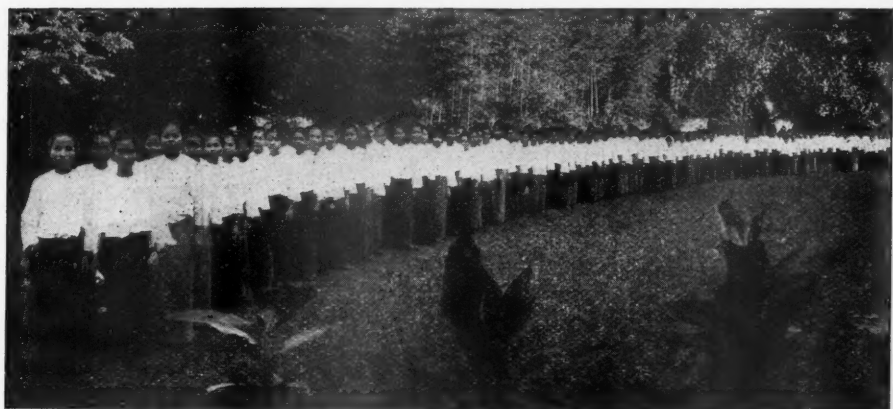
In her own special work of training Bible women and leading them in service among Burman women and in Burman homes, there has never been any other success like hers.

Surely her life with all its splendid abilities has been like Mary's alabaster box of pure and costly nard: "what she could" has been tremendously worth while.

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IMPORTANT NOTICE

The Woman's Society made provision in its schedule for this year for *Twenty-one* new missionaries. The Society is glad to announce that *all* of these young women have been appointed and *all* will sail during the fall and winter.



SCHOOLGIRLS AT KEMENDINE HIGH SCHOOL, RANGOON, BURMA

Schools For Burman Girls

BY NELLIE G. PRESCOTT

A new government ruling in Burma requires all Burman girls, twelve years of age and over, to attend a girls' school, if one exists in the town, rather than the mixed school as heretofore. We must, therefore, strengthen the girls' schools which are already organized and open schools for girls wherever we have mixed schools and wherever such a school is the evident desire of the Burman Christians. In this way it will be possible to prevent the Buddhists from starting such schools first and thus compelling the girls of the town or district to come under their instruction. To lose this opportunity would place Baptists in Burma in the position of offering a Christian education to Burman boys and young men and leaving the girls and young women to be educated by the Buddhists.

The Woman's Society is cooperating most cordially with the Burma Mission in meeting this critical situation. According to the last word from Burma, we are continuing to lead and have not yet failed to seize every opportunity that has arisen to strengthen our position. We already have Burman girls' schools in Rangoon (Kemendine), Moulmein (Morton Lane), Mandalay, Maymyo, Prome, Sagaing, Tavoy and Thonze. New schools for girls have, within the past year, been opened in Myingyan by Miss Davis and in Meiktila. At this latter station Mr.

Dudley, through a gift of \$500 from a friend in America, was able to purchase a brick house with an iron roof in the center of the town. There is a lake on one side and a large square, where four roads meet to cross a bridge, on another.

A few months ago a new school was started at Shwegyin through the efforts of Miss Ryden, in the old Burman chapel, repaired and put in order for this purpose. At Pegu, the Buddhists are very active, but Miss Mary Parish arrived at the station last May and will be able, with the assistance of her brother, Rev. M. C. Parish, to begin a definite work for Burman girls, which will enable the Pegu Christians to keep their daughters in a Mission school. It is hoped that this will render it inadvisable for the Buddhists to open a rival school. Other stations are looking forward, in the immediate future, to opening schools for girls—such as Bassein, Henzada and



BUILDING FOR GIRLS' SCHOOL AT MEIKTILA,
(MAYI'-TE-LAH), BURMA



NORMAL BUILDING OF THE MORTON LANE GIRLS' SCHOOL, MOULMEIN

Nyaunglebin. One Burman missionary, writing on this subject, estimates that it will not cost more than a thousand dollars to start and equip one of these new schools for girls with a building that will last ten years. More money is, of course, required than is available at present. The most urgent need, however, is for an enlarged staff of women missionaries to supervise and direct these schools. They should not be left to become an added burden to the busy missionary and his wife who have on their hands all of the work of the town and district. This is one of the most attractive recent developments in our mission work and should lead young women in our churches, trained as teachers, to weigh seriously the opportunities for doing direct Christian work in the ordinary public or private school here at home with the opportunities which would be afforded them in these girls' schools in Burma.

One young woman has recently made her decision and as a result has offered herself for service in Burma with the hope that she may be designated to one of these schools for Burman girls. Two years and a half ago Miss Helen K. Hunt accepted the position of Candidate Secretary under the W. A. B. F. M. S. Since then she has talked with many Baptist young women and has placed before them the needs of the Society for trained women in the Orient. In trying to lead others to volunteer she has, herself, felt the call to go and hopes now to sail for Burma within the next six months. When Miss Hunt

first made known her purpose to her friends she offered this explanation: "I have urged others to go as long as I can. There is no good reason why they should go and I remain here." Miss Hunt is a graduate of Denison University and Simmons College. From the faculty of this latter institution she resigned to accept her present position. Her preparation, experience and strong Christian character make her offering of herself a valuable contribution to the girls of Burma.



MISS HELEN HUNT

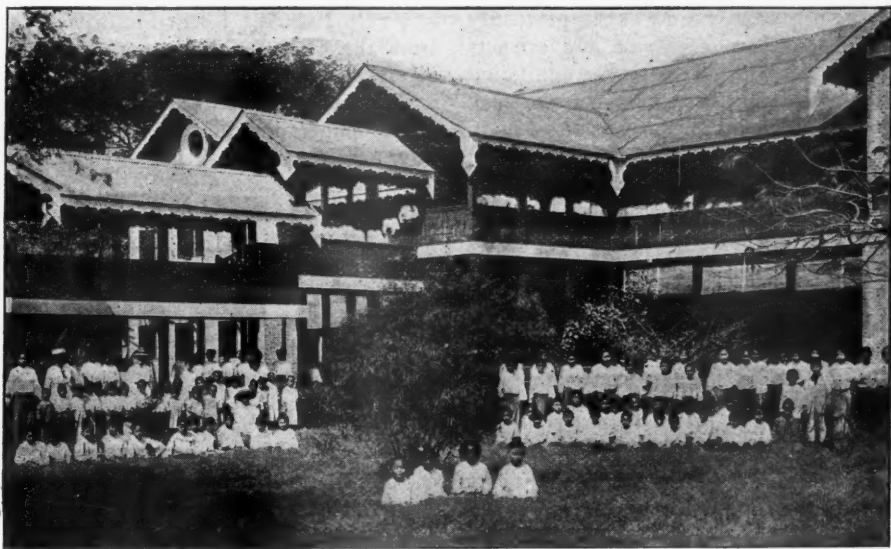
The three largest schools for girls in Burma are Morton Lane in Moulmein, Kemendine in Rangoon and the Mandalay school. In these three schools alone, there is a total enrolment of almost one thousand girls, noticeably increased during the past two years because of this new government

ruling. The accommodations at these three schools have been heavily taxed and it has been necessary to refuse admittance to many Buddhist and Christian Burman girls. To meet the situation enlargement is imperative and is already under way.

At Morton Lane, to provide more rooms for the boarding department, a wing to the present dormitory has been added. A year ago the Woman's Society appropriated \$7,000 for the much needed residence for our four missionaries, Misses Hughes, Hunt, Mosier and Whitehead, thus enabling them to release their rooms in the dormitories for the use of the girls. This residence is now well in progress of building, the last letters stating that the walls are above the first story. Even with this relief, the student body has no room large enough for its general chapel exercises but is forced to gather in four different places. There is, also, no suitable accommodations for the evening study periods and for the examinations. An Assembly Hall is so urgently needed that Miss Hughes has asked for permission to use a memorial gift of \$10,000, given by a friend for an Assembly Hall, toward a beginning of this building—preparing plans, securing estimates and materials, and erecting as

much of the building as this amount will provide for. The entire sum needed is \$25,000. It may be possible, however, to build a portion of the Hall now and complete it later on. Morton Lane celebrated its fiftieth anniversary in November, 1917, and at that time her graduates from all parts of Burma gathered to testify to their love and appreciation for their Alma Mater.

Often called the sister of Morton Lane, Kemendine has also been crowded and obliged to turn girls away from the school. Plans have already been drawn, after careful study of the shape and size of the present compound, for buildings which promise to provide for the school for the next fifty years. With funds which were available, one wing of the new large, main dormitory is in process of erection and when completed will relieve the situation to a small degree. Miss Sutherland (on furlough), Miss Eastman and Miss Price find it difficult, as do all of our missionaries, to turn young people away who are willing and anxious to attend a Christian school. Both Morton Lane and Kemendine have high school and normal departments and every year send out to other schools throughout Burma an ever increasing number of well-trained Christian teachers.



AMERICAN BAPTIST MISSION GIRLS' SCHOOL AT MANDALAY, SHOWING PART OF THE BUILDING, THE CLASSES, AND THE NEW WALK

The high school department at our Burman Girls' School in Mandalay was opened in May, 1917, under the supervision of Miss Thayer. Mrs. Elliott is also planning definitely to add a normal department this year. When she applied



MRS. ELLIOTT AND ALICE THAYER

to government for permission and asked for twelve stipends or scholarships, to enable her to make this beginning, the reply was not simply favorable but included a promise of twenty-four stipends. In 1917, this school celebrated its thirtieth anniversary and a few months later was awarded, by the Department of Public Instruction, the Maung Ahu Ghine silver cup for the excellency of its work during the past year. It is the first time that this cup has ever been given to a school in Upper Burma and coming at this particular time, brings encouragement and attracts special attention. To provide additional classrooms, it has been necessary to finish off the basement beneath the mission residence. This means added noise for our missionaries and poor light and ventilation for the girls, as the ceilings are only eight feet from the floor. Plans have been made providing for a new residence and administrative building combined and an assembly and main school building. The cost of the former is estimated at \$9,000, half of which was raised several years ago by the Baptist women of Indiana. This sum, \$4,500, will enable Mrs. Elliott and Miss Thayer to begin the building of the new residence, with the hope that the balance will be available when needed.

One of our new appointees, either Miss Lawrence or Miss Thomas, will undoubtedly be designated to Mandalay upon arrival in Burma.

There is every reason to believe that the Burma Mission will be able to cope adequately and satisfactorily with this new phase of the educational task, if the people at home stand ready to cooperate, realize the importance of conserving and Christianizing the future wives and mothers of Burma and supply the money and women to make advance possible.

Wanted in Bassein

Miss Clara B. Tingley of Bassein, Burma, mentions a number of things in a recent letter which will be of use to her in her school work.

"There are two papers I would like to have—The Watchman-Examiner and the Sunday School Times. The latter cannot be used to help us in the regular lessons as it does not reach here on time. If someone could send a copy after being used it would serve my purpose just as well.

If any have copies of Peloubet's Notes containing lessons from John's Gospel, my Bible class would be glad to have them.

One of the boys wrote to me during the vacation and asked me to please tell him about methods of preaching and send him any help I could. I sent him some pages from the Christian Endeavor World and received a very grateful reply.

I do not now need any more Sunday school papers for children. But I can use any number of Bible Lesson Cards and post-cards.

I should be grateful if anyone could send me temperance music or the names of books or leaflets of temperance music."

It will be easy to send any of these articles by book post. The rate is one cent for two ounces for all printed matter. The limit of weight for printed matter is four pounds; but it is much better to send smaller, strongly wrapped, compact parcels weighing a pound or so. Music can be sent in a roll. Send to Miss Clara B. Tingley, Baptist Mission, Bassein, Burma.

The Fine School at Chambersburg

We are sorry that the excellent account of the Chambersburg Summer School of Missions came to hand too late for timely appearance. It was grouped under the headings Anticipation, Realization, Education, Recreation, Inspiration and Consecration, and imagination can easily fill in the details of a most helpful and enjoyable week. Mrs. Peabody and Mrs. Montgomery were both on hand, and everybody knows what that means. "Seven hundred loyal women citizens representing fifteen denominational boards of home and foreign missions" sent a petition for wartime prohibition to the President, as one bit of patriotism. Inspiration summarizes in a word the whole ten days. Chambersburg Summer School cannot very well be called a "Little Northfield" any more, but a second Northfield rather.

* * *

Mrs. Gray of Chanute, Kansas, who has already written several dramatic sketches with a missionary message, has just published a new drama, "Boardman Black's Policy." This little play sets forth the experiences of an ideal missionary pastor who secures the adoption of a missionary policy adapted to the needs of the entire church and covering the world field. Twenty-five cents a copy. The publication departments of both the Foreign and Home Societies can supply this drama or any of the earlier ones which Mrs. Gray has written — "The Volunteers Before and After," "Worth While Girls at Work," and "Christianity vs. the Ethnic Religions."

* * *

The one positive factor needed is Jesus Christ. He alone can supply the upbuilding, redemptive, vitalizing force that will save human society. But He can not function except through His followers. He can not conquer the world if He is defeated in the lives of His individual disciples. Not on the fields of Flanders or Galicia or Mesopotamia, but on the battlegrounds of men's hearts is raging the ultimate warfare of the hour. — *J. Lovell Murray, in The Call of a World Task.*

THE PRAYER LIFE

Try It Again

"The vessel was marred in the hand of the potter, so he made it again." (Jer. 18 : 4)

I played with my blocks, I was but a child,
What towers did I raise, what castles I piled!
But they tottered and fell; all my building
was vain;

Yet my father said kindly, "Well, try it again."

I played with my days — what's time to a lad?
Why pore over books? Play, play and be glad!
Till my youth was all passed like a sweet
summer's rain;

Yet my father said kindly, "Well, try it again."

I played with my soul, — the soul that is I,
The best that is in me — I stifled its cry,
I lulled, I dulled it, and now O the pain!
Yet my Father says kindly, "Well, try it again."

— *Rev. Robert Freeman, D.D.*

ARE YOU PRAYING PERSONALLY?

The habit of personal prayer means putting yourself in the place of the one for whom you pray. Commence simply and give a definite period each day to its cultivation. First look into the Master's face and realize His presence, then bring your own problems, those of your friends and the need of the world to Him.

ARE YOU PRAYING IN YOUR FAMILY LIFE?

God set us in families to help each other. Your children need to hear your voice in prayer. Have they ever heard it? The moments spent in prayer together as a family will determine the future of your children. No fact is so well attested as the power which the family altar wields in after-life over the individual.

IS YOUR CHURCH PRAYING?

Yes, you have prayer meetings and a long and short prayer at public worship. But is yours a church which accomplishes things by prayer? Are souls brought to Christ because the church prays? Have you caught the world vision by constantly undergirding your missionaries with prayer power? Are the young people leading worthwhile lives because of the dominance of prayer in Young People's Society and Sunday school? If you will put your own prayer spirit into your church life you can help it to become a praying church.

CHRISTIAN ENLISTMENT WEEK IS OUR PRESENT OPPORTUNITY

SUGGESTIVE WAYS OF WORKING

EDITED BY MARTHA H. MACLEISH

A Campaign for Spiritual Things

BY MARTHA H. MACLEISH

This month of November will see us who are Baptists engaged in two great Drives. We shall have our part in the War Work Campaign whose object is to bring as much as possible of comfort and support to our soldiers on the battle line, in cantonment, in hospital and in prison camps. The wonderful thing about this campaign is that seven great agencies representing Catholics, Jews and Protestants are together carrying it through, standing shoulder to shoulder, forgetting the things which separate them in an overwhelming devotion to those things which unite them, our Country and our national ideals.

As that campaign closes we Baptists will pass on to our own Christian Enlistment Week, a campaign to secure in greater measure for our denomination the things of the spirit. There can be no question of our receiving these spiritual blessings which we desire, if as we humbly seek them we too stand in as close a union within our church lines as the seven agencies are forming for the War Work Campaign. We too must be of one accord, all of us striving together for higher Christian ideals, less of selfishness in our own lives, and more of service for Christ.

In order that there may be this unity of purpose and plan throughout the week, the two women's societies have thought it best to merge our proposed Recruit Week in the general Christian Enlistment Week, setting aside our own plans for use at some other time, and throwing ourselves heartily into the carrying out of the layman's plans for the week. Two of our objectives, new members for the women's circles and new subscribers for *MISSIONS*, are included in the war enrollment card which will be used by all the visitors. We

women can, therefore, work for our own special aims as well as for the entire list. We can also, in calling upon women, seek to secure new members for the League of Intercessors which was to have been our third aim. It is therefore very evident that we can throw ourselves heartily into the realization of the plans for Christian Enlistment Week, the chief difference now being that we shall work under the leadership of the Layman's Committee in place of our own, and that we shall extend our aims to cover all the needs of the local church.

The leaders of our two Women's Societies are hoping that all our women will show themselves generously co-operative in these denominational plans, and that Christian Enlistment Week may lift us as a denomination to a higher plane of Christian unity and service. In order that all the women may understand this desire a little dodger has been prepared by the two Societies and scattered widely. Those who have not seen it can secure it from State Secretaries, District Literature Headquarters, or the Publication Department of the Society, at 450 East 30th Street, Chicago.

Now a word as to follow-up work, for we all know that nothing does itself in this world, and nothing lasts long without careful nurture. Make much of the new members whom you receive during this week. Let the first meeting of the Women's Circle, following the campaign, have for its distinct object the welcoming of these new members. Have a live, bright program, which will convince them that they have come into something well worth while. Let the Guild Chapters of the church meet with the women, bringing in their new members, and don't be disturbed if they should have a new song or yell as a welcoming feature. Remember

that girls are girls and like to do things in their own way. Recognize the subscribers to *MISSIONS* by using the magazine more fully in your meetings. Try also to introduce its use in prayer-meeting. See how large a number of your women of your church can answer that monthly list of questions.

And lastly, let us have a report of what you have done. Send to your State Secretary before November 30th the number of new members secured for your women's circle and your Guild Chapters, the number of new subscribers for *MISSIONS* secured in your congregation and the number of new members found for the League of Intercessors. Don't delay in this for we shall ask the State Secretaries to get that information to us before December 10th so that we can publish it in *MISSIONS*. A report of all the points on the War Enrollment Card would be full of interest but probably the Laymen will ask for that under other auspices. And now diligence and success to you all, may Christian Enlistment Week prove to be the greatest thing which the Baptist denomination has ever experienced.

RECRUITING CORNER

Something New

Here is something really new for our Recruiting Plan, for we all love new things. Of course all our loyal constituency know that this plan is now a joint one, so the "something new" is for all Home and Foreign workers. Mrs. Montgomery has recently and aptly said: "The advance of our work at home and abroad is conditioned upon our winning a larger number of women for enthusiastic missionary endeavor." That's our task this year: **WINNING WOMEN FOR WORK**—not to be a "paper membership" but for real endeavor as members and intercessors.

To stimulate interest the following prizes are offered to missionary societies in the territory of the Northern Baptist Convention:

To the circle or church reporting the largest number of key-women, in pro-

portion to the church membership, who have completed by March, 1919, their three years' task (that is, the securing of at least three new members and three intercessors) will be given a framed photograph, personally inscribed by the artist, of Hofmann's "Christ in the Temple." If any key-woman is behind, she can bring her record to date this year by securing the extra names. This also applies to new key-women, who can in this one year secure the three members and intercessors required for the first three years.

To the circle or church reporting the largest number of new members secured by any plan will be given a year's subscription to the *Missionary Review of the World*. These will be presented through the Church Captain or officer designated.

To the Association reporting by March, 1919, the largest number of key-women, in proportion to the church membership in the Association, who have completed the three years' task, will be awarded a cluster of silk flags of the Allies with standard for holding them. This will be presented through the President, Secretary, or other officer, as desired.

To the State reporting the largest number of new members, in proportion to the church membership of the State, will be given a silver cup inscribed with the name of the State and year. This will be presented through the State Recruiting officer, or her proxy.

To the District reporting the largest number of new members in proportion to the Church membership of the District, will be given a large handsome banner in the National and District colors. This will be presented through the President.

By basing the decisions proportionately upon the church membership, each District, State, Association, Church or Circle, whether large or small, stands an equal chance.

Now, women, let us run this race with determination to win and commandeer every available resource to secure the prize, and better still, to add new divisions to our missionary army.

Yours to help,
HARRIET NEWELL JONES,
National Promotion Secretary.



WORLD WIDE GUILD HOUSE PARTY AT ROCHESTER, NEW YORK. THIS IS CERTAINLY ONE OF THE FINEST GROUPS MISSIONS HAS HAD THE PLEASURE OF PRESENTING TO ITS READERS

THE WORLD WIDE GUILD

Conducted by Alma J. Noble, 200 Bryant St., Buffalo, N. Y.

Prayer for Worth While Girls

TO BE USED DAILY

O Lord, Our Heavenly Father, we beseech thee to bless us, and all who belong to our World Wide Guild. May its members be sheltered and protected evermore by Thy Fatherly love; and to us vouchsafe the help and guidance of Thy Holy Spirit. Help us all to bear one another's burdens, to live not for ourselves, but for others as members of one family in Christ; help us to hold within the circle of our love and prayer all those in this and other lands who have not known the Gospel; wash us from our sins in His precious blood, make us holy by the indwelling of Thy Holy Spirit, and bring us all at last to the joy of Thy Heavenly Kingdom, through Jesus Christ, our Lord. — AMEN.

[Note. — The above is the prayer of the Girls' Friendly Society which is offered in concert at each meeting. It has been changed in one or two places to meet the need of our W. W. G. girls.]

World Wide Guild, House Party

Don't you wish you had been one of those happy girls in the picture of the Rochester House Party? They were all just as happy as they look (and some a little more so) for the whole of the last week in August which they spent at Sea Breeze just out of Rochester. It was perfectly great! Since Mahomet couldn't go to the mountain some of the Rochester geniuses brought the mountain to Mahomet, and there on the shore of Lake Ontario we had a "Little Northfield." There were sixty girls registered, and the mornings were filled with classes beginning with the quiet, tender Bible Hour under the leadership of dear "Mother Beaven." Most thrilling talks and demonstration of posters and charts were given by Miss Applegarth; the Children's World Crusade was set forth three days by Miss Mary Noble, and new plans and policies of the W. W. G. were given by the Execu-

tive Secretary (do you know who she is)? There was a delightful hour on Story Telling by Miss Zackert, Sunset Service every night with inspiring speakers, and almost every day one of Mrs. Montgomery's heart-to-heart talks. The afternoons were given over to swimming, tennis, croquet, and one afternoon Miss Applegarth's new play, "A Stitch in Time," which is superfine. Send to the Literature Departments for it. One evening we had a "Mock Marriage" which was not only good fun but an evening packed with good solid missionary information — another of Miss Applegarth's unique productions. Oh, yes! I almost forgot the charades, and such cheers, and songs, and yells as those girls evolved day after day! A prize was offered for the best song, the best poster, the best invitation, and the following is the song which captured the prize. The inscription reads:

MISS ALMA NOBLE, Most Honorable One —

To thee we most humbly bow our insignificant persons and pray that you will miserably accept our most unworthy production.

Your most deprecable servants,

Ruth Patrick, Ruth Makeham, Ruth Kenyon,
Elsie Reynolds, Margaret Weston.

WORLD WIDE GUILD GIRLS

(Tune: "School Days.")

Guild Girls! Guild Girls!
We are the World Wide Guild Girls,
Working, not shirking, we go along,
Merrily singing this cheery Song.
Oh, how we wish that others knew,
What the Worth While Guild Girls can do!
We'll work with a will,
And never stand still,
For we are the Worth While Girls.

O yes, there was plenty of "pep" and loads of fun, but no cutting of classes, and if you had been there the last hour of the last morning and heard the earnest prayers, and testimonies to the inspiration received, your eyes would have brimmed too. The success of it all was largely due to the efficient planning of the Association-Secretary Director, Miss Bertha Servis.

More About the Reading Contest

Yes, indeed, it is permissible to substitute other books for those given in this year's list, so long as you conform to the conditions. One Home Study and one Foreign Study book are required, but you may choose either the senior or junior books. Then one other home and foreign book and one inspirational which you are at liberty to choose for yourself from last year's list, or this, or any other. It matters not. Here are a few additional books: *Helping the Helpers in New York* (Lucy Bainbridge); *You are the Hope of the World* (Hagedorn); *Ancient Peoples at New Tasks* (Price); *The Gospel for a Working World* (Ward); *Efficient Living* (John Gulick).

Just Chat

How many of you saw the recognition of the World Wide Guild in September MISSIONS' Puzzle Page — 702?

Has your State, and Association, and Chapter its full quota of Recruits for active service in the King's Army? Here is Iowa's latest report. "At the Iowa Falls Assembly in August, 27 of our girls volunteered for Missionary Service. My, doesn't this World Wide Guild offer opportunities for wonderful service? Pray, that together we may 'Carry on' to victory for Him." I know three beautiful, efficient college girls who have recently decided to be missionaries. Who'll be the next to fill a gap?

Home Mission Thank Offering "Some-time in November!" Our country never was dearer to us than now, and our Home Mission Society is one of the greatest forces that is working to make America Safe for the World, so girls, let's sacrifice, really and truly, and send a splendid Thank Offering to our Home Society. Have you seen the new Bulletin the Woman's Home Society has just issued, called "Over Here"? It is one clever sheet and you'd better send to Chicago for a copy.

Field Glimpses

A fine report came from a chapter in Denver. Regular program meetings have been held, following the plan of the World Tour. In addition to the fund given in thank-offering boxes, talents were invested. In February ten cents was given to each member for investment during a period of six months. When reports were called for, eleven girls responded. To the surprise of all it was found that by careful planning plus work and wise investing, \$1.10 had grown into \$75. Moral — Don't bury your talents. Invest!

The girls of Inland Empire (East Washington and North Idaho) have long been without a leader. Mrs. W. A. Kemp of Spokane, a most capable and enthusiastic leader has volunteered for service as State W. W. G. Secretary. Write her of your plans, successes, yes and problems too, and assure her of your loyal support.

Girls, aren't you glad your American? What better way have we of showing our appreciation for our glorious freedom than by sending into this country of ours the Christ, "for when He has made you free then are ye free indeed." In our W. W. G. calendar, November, as you know is the time for our Home Missions THANKSGIVING. Real thanksgiving is thanksgiving the whole year through, but in response to proclamation let us give thanks to Jehovah in a special way. I wish every chapter might strike the note of spiritual patriotism in every church by presenting the pageant — "Christ in America." Columbia clad in white and bearing the torch in her uplifted hand summons the alien dwellers on her soil and asks of each — "Have you found Christ in America?" As they give their varied answers Columbia realizes that she cannot give full freedom and justice without a knowledge of the Christ. Columbia summons the church who alone has "the way, the truth and the life" to the neglected task. Joyfully and sacrificially the church accepts the challenge, joining her gift to that of Columbia to make of the alien dwellers on her soil true Christian Patriots.

*Faithfully Yours,
Alma J. Nokes.*

*Helen Crissman -
Field Secretary.*

A Scrap of Paper

BY MARGARET T. APPLGARTH

Once upon a time there was a Fairy-Who-Loved-Girls. And once upon the same time there was a girl who-needed-a-Fairy. You see, she just plain didn't know how best to get on in the world!

"Dear Fairy," she whispered, "give me what I need to make me successful."

And the Fairy-Who-Loved-Girls answered: "I will grant you three wishes—so wish for what you think will make you successful."

Then the girl began looking around, and saw girls who seemed very successful, because they were loaded down with the most expensive jewelry, lovely rings, and watches, and pins and necklaces.

"Oh Fairy, give me jewels, so that I may be beautifully decorated. Then I will be successful."

And the Fairy answered her first wish by sending her a big white jeweler's box marked "14 carat gold"; but when she opened it,—it was full of printed paper leaflets! She was half sick with disappointment, and tore up the papers in anger, without even looking at them.

"You're only a fake Fairy," she said, "What do I care for scraps of paper when I want jewels. These old things are only good to be torn up!"

"Oh my dear, my dear," sighed the little Fairy, "those were pearls of great price which I gave you only you did not have eyes to see them! And now what is your second wish?"

"Clothes!" said the girl, "I want lovely dresses, and shoes, and hats, and gloves, so that when people see me they will say: 'Was there ever a girl like her in all the world?' Then I shall be successful."

So sure enough suit boxes and shoe boxes and hat boxes began arriving, and on the outside were the names of some of the best known shops on Fifth Avenue. And the girl ripped off the strings, and yanked off the covers but, oh dear, oh dear! the boxes were full of printed paper leaflets!

Then the girl burst into a flood of tears: "What a dreadful Fairy you are to make fun of me this way! What do I care for these little scraps of paper when I want clothes. They're only good to be torn up." So she tore them up!

Then the little Fairy sighed big, sad sighs: "You poor blind child," she whispered, "that is apparel fit for a princess, which you are tearing up. What you call scraps of paper in that shoe box would have led your feet into happy service, and the garments in the suit box would have garbed you in robes of greatest beauty. What is your third wish?"

"Something to eat!" the girl said crossly, "if I can't be decorated outwardly, maybe you can supply something to fill this big emptiness I always feel inside me."

"Oh, that is easy" giggled the Fairy; and all at once all sorts of delectable grocery boxes began arriving. But when the girl opened them they were full of printed paper leaflets!

Then she was indeed *mad*, and she tore them up and threw them away. "So much for your old scraps of paper," she said fiercely, "how can I be successful if I'm not well fed and feel empty all up and down inside me?"

"Oh my precious dear," said the fairy softly, "you are throwing away food for thought."

And then she got out her little wand and waved it over the torn scraps of paper. You should have heard the rustling and crackling as piece matched piece: clickety-clack, smackety-smack! When they had all neatly danced together and were properly matched, the Fairy gathered them in her arms. "My dear," she explained, "a girl needs these scraps of paper to make her successful, for there are *facts* in them that will decorate her fingers and her neck and her ears more beautifully than any jewels could do; there is *love* in them that will clothe a girl in a more modern fashion than any Fifth Avenue tailor could do, and also there is *food for thought* in them, that if properly digested, will take away all the empty yearning from a girl's life. Every single littlest scrap of paper is a nugget of gold, a garment of great beauty, a dish of luscious flavor. I give you another chance, dear, take them, and cherish them and ponder over them. For only the kaiser, and his kind, tear up precious human documents, and call them *scraps of paper*."

And presto! she disappeared and the

girl took those scraps of paper and read them. Little by little joy decorated her face, and love filled her heart, and mercy radiated from her finger tips and reverence guided her feet. And people said:

"Was there ever such a lovely girl?"

But she did not know she had become successful, for she was saying, "Oh, Fairy, do come back to me, for I have one more wish, I want the girls at our World Wide Guild House-Party to share these scraps of paper with me."

But the Fairy sighed: "I'm afraid maybe they will be just like you and the kaiser and tear them up, or lose them—or throw them away, or leave them lying around somewhere."

"Oh no they won't," laughed the little girl, "for I will go and tell them how precious every tiniest scrap of paper is, and that they must never, never throw any of them away, but guard each littlest piece as a pearl of great price. Oh please! please! can't they receive them, too?"

The Fairy finally nodded her head and said: "I grant your wish, my dear, and every day at noon, I will give the girls at your house-party a chance to procure some of these scraps of paper. But I must make one condition."

Then how the girl laughed as she interrupted: "No, no, they won't throw them away, dear Fairy; just you wait until tomorrow noon and see. They'll hide them in their suit cases and love them just as I love them. They want to be successful, too, and if they don't love them right away, they'll still guard them until they grow sensible enough to love them. You just wait until tomorrow noon, nice old Fairy, and you'll see! you'll see!"

So the Fairy said: "All right"; and beginning tomorrow noon, dear World Wide Guild girls, you will each have a chance to prove whether you are like the poor old kaiser or not, when you begin getting your scraps of paper.

[Note. The above little story plus active work at the Literature table resulted in the sale of \$50 worth of literature, which is pretty nearly a record breaker for sixty girls. Pass it on!]

* *

Though all we knew depart,
The old commandments stand,
In courage keep your heart,
In strength lift up your hand.

— Kipling.

Wanted — A Girl

WANTED — A girl who can do things and does them every time she gets the chance; who having seen a worthy end, works toward it, though it be ten thousand miles away; who cannot stand the reproach upon herself of good things left undone; who believes that anything worth believing in is worth working for; who marshals forces and produces forces where they are not at hand; who has the knack or is hunting for one; who, charged with energy, charges others; who puts ginger into all she sets at, and leaves out the mustard and vinegar; who is all on fire, yet never scorches people; who is humble enough to accept "nobody's business" as her business; who says: Come on, let's do it! and then does it, whether anybody comes on or not; who takes hold, and lets go only for a new hold; who undertakes all she ought, neglecting to ask whether she can.

My Way, or His?

"The Lord Christ wanted a tongue one day,
To speak a word of cheer
To a heart that was weary, and worn, and sad
And bowed with the weight of fear.
He asked me for mine,
But 'twas busy quite
With my own affairs,
From morn till night.

The Lord Christ wanted two hands one day,
To do a loving deed.
He wanted two feet on an errand for Him
To run with loving speed.
But I had need of my own that day,
And to his pleadings I answered, Nay!

And all that day I used,
My tongue, my hands, my feet as I chose,
I spoke some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with idle play,
And my willful feet went a crooked way.

And the dear Lord Christ — was His work undone
For lack of a willing heart?
I do not know. But I wish today,
I had let the dear Lord have His way."

* *

The rapidity with which the children of immigrants adopt the English language as their customary mode of speech renders it desirable that our foreign-speaking missions should provide an English service for their instruction. This is done by the holding of a "Junior Church" on Sunday afternoons at which the missionary preaches a sermon in English.



In India and Burma,
In China and Japan,
In Africa — the Philippines —
Just count them if you can!
All over this round world of ours
The children love to play —
Let's give them all an equal chance
Along the King's Highway.

CHILDREN'S WORLD CRUSADE

This is our Thanksgiving month, and I wish you of the Children's World Crusade, Leaders, Crusaders, Heralds and Jewels a happy day. We have much to be thankful for, but I hope we won't have as big a dinner as usual, so that we may have a great deal more to give to the needy, whom we as Knights and Ladies of the Children's World Crusade, are seeking. One thing that we must remember to thank God for is the fact that we are getting acquainted, through the study of "Jack of All Trades," with boys and girls in our own neighborhoods, whom we always supposed were Foreigners. It is a great deal finer for us to know that, even though they do not go to our school (and some can't go to school at all), they like the same things we do and are often more generous than we. Some girls can never play paper dolls and dress up in mother's clothes, because they have to "mind the baby, gather wood and coal and make paper flowers all day." Some boys, instead of playing football after school and manufacturing Pierce Arrow Trucks out of the old express cart and bicycle wheels, have to sell papers and deliver groceries from dawn till dark. The money these

girls and boys earn they give to their mother to help pay rent and buy bread, instead of saving it, as we do, to spend on a special treat. So we are making new friends of very worth-while people, and a very learned man named Emerson once said that friends and books are the most valuable possessions we have on earth. Possibly we may have a party with some of these new friends during the Christmas holidays.

There are a great many kinds of invitations to the Children's World Crusade meetings that are not bare announcements. It isn't especially exciting to get a plain postal card with this kind of a notice on it: "The Crusaders will meet Saturday afternoon at 3 P.M., in the church." But who wouldn't be eager to go to find out the secret if they received a postal on which an interrogation mark was drawn with these mysterious words written on it, "What is the Secret? Come and see Saturday afternoon at 3 P.M., at the church. The Crusaders will all be there."

Who Will Order First?

Have you ever given the subject of story telling much thought or study? You will be thrilled at the possibilities of improving your story telling powers by reading Sara C. Bryant's "How to Tell Stories to Children," or Carolyn S. Bailey's "For the Story Teller," or "Stories and Story Telling," by A. M. Keyes. With the multitude of absorbing stories published by our two societies, illustrated with the most fascinating pictures (actual photographs) of children and homes and schools and hospitals, the story hour of the Children's World Crusade meeting can be made the most anticipated hour in the month. For instance the "Around the World Picture Stories" of the Foreign Society is an example of the delights provided for our children. Take the catalogs of both societies and make out a list of things you would like to look over and ask the Literature Departments to send them to you. I will guarantee that you will find everything useful. I am almost sure you have no idea of the treasures in the Literature Departments. Who will be the first to send in her order? MARY E. NOBLE.

TIDINGS

EDITED BY ALICE T. ANDERSON

Help Those Laymen

SURELY such would be Paul's words to Baptist women today. With joy let every woman respond to this call for her service in Christian Enlistment Week. Some churches may have enough laymen to do the work. In such places the women will give more time to prayer. Other churches have given so many men to the nation's service that the women must be used to carry out the details of the plans.

Let all the power of our splendid organization be thrown into this campaign. Watch the denominational papers for suggestions. Read carefully the leaflet sent out by the two women's societies. Be ready to serve in prayer, in arranging lists or in calling, but always when possible leave the responsibility on the laymen. These are their plans. They are awakening to their opportunity and power. The Spirit has been poured upon them. They have "seen visions" and "dreamed dreams." Now they are endeavoring to make their dreams come true through the enlistment of the whole Baptist church in intelligent Christian service.

LOUISE M. JENNINGS.

Vision and Charity

More than two years ago Donald Hankey prepared "An Experiment in Democracy" which was published in *A Student in Arms*. How truly his words may now be applied to the womanhood of America: "Much depends on the women of England. If they carefully guard the ancient ruts against our return, and if their gentle fingers press us back into them, we shall acquiesce; but if at this

hour of crisis they too have seen a wider vision and learned a more catholic charity, the future is indeed radiant with hope."

In Memoriam

The constituency of the Woman's American Baptist Home Mission Society has sustained the loss of another worker.



MRS. MARIAN E. F. ISAACS

Mrs. Marian Esther Fuller Isaacs, honorary state director of Eastern New York, died at her summer home, Brooklyn, Connecticut, on Sept. 7, 1918, at the age of 82. She did much to make the work of the New York State officers more effective. Her many activities also included

the presidency of the New York City Women's Home Mission Society, which office she held for seventeen years. Her home was always open to Mrs. Crouse, Miss Burdette and Mrs. Barber. The entrance to the Training School was presented by Mr. and Mrs. Isaacs and dedicated to Miss Burdette. A good friend has gone from the mission ranks.

A VITAL SERVICE

Along the battle lines of sin and ignorance on the mission fields the missionary must needs be nurse among the people whom she serves. Here is the task also



MISS GRACE DOWD

of teaching, either individually or in groups, better ways of living to those who know but little about physical development.

NEED OF NURSES

The city worker must bring a message of cleanliness, sanitation and remedies. Sometimes she must urge the consultation of a physician. The general missionary also has a share in this work. For instance Miss Eva Button of South Dakota has to take the place of a physician in many cases for he must be called from eighteen miles away. Typical of individual helpfulness is Miss Grace Dowd, who is ministering among the Indians at Wyola, Montana. Extracts from her letter follow:

"I spent some time at Pryor this spring while Miss Norton was away on her vacation and was busy all the time from morning till night; sometimes I forgot to eat. In one case the adopted daughter of the chief was ill. She had erysipelas in her face and it was spreading. I was with her much of the time. Sometimes when her temperature was high I could not get away from her before midnight, but she soon recovered and was as happy as could be. One day as I sat by her side her mother said that she was ready now to come into the church and she wanted to be baptized right away. Since then she and little Mary have both been baptized and united with the church at Pryor.

"It makes one's heart ache for these Indians many times when one sees them clinging to the old customs and practices. If it were not for the years and years of superstition and natural clinging to the old ways it would be easier many times to get the Indians to break away and take up with the new and better ways. One old woman was ill. I asked if she had taken the medicine and a woman who was with her said, 'They don't like to take medicine, those old people.' One can hardly make them, even if they are ill.

"One stormy Sunday last spring while at



NURSE TRAINING CLASS AT SPELMAN

Pryor an Indian came to the door requesting me to get ready for a funeral. It was rainy, snowy and cold. After the funeral at the church we went to the cemetery. While there we could see the old women going off by themselves, one with an axe and most of them with knives. They would cut off the ends of their fingers; some cut off two. As one sees these things one cannot help thinking, 'How long, oh Lord, how long?'

One of our school girls was injured in a wreck last winter. Her leg was broken and her sister who was with her was killed. This

summer her parents have married her to her sister's husband and she is not sixteen according to the government records. She did not want to marry but the children obey the parents' wishes.

("P.S. Later). Sometimes one gets ready to make calls. I did. A man came with a sore hand. Two girls came for medicine. Then a caller and some one else came with a sick baby. No calls were made."

NURSE TRAINING AT SPELMAN

The missionary also conducts classes where she teaches women and girls the care of home and children. Another phase of missionary enterprise is nurse-training. Miss Tapley writes of the work at Spelman Seminary:

"MacVicar Hospital, more commonly known in Atlanta as the Spelman Hospital, is a thirty-bed hospital maintained for the training of nurses, as a school dispensary, and for the relief of suffering among the colored people of our city and state.

"A large percentage of the outside patients who come to us for relief are surgical. In the city with a Negro population of 100,000 our hospital is the only place where Negro patients are received except in a ward of our overcrowded city hospital. The number of patients is limited only by the number of beds available. One after another these sufferers come to us, are put to sleep by the ether cone and after two or three weeks' convalescence pass out with renewed hope and courage, to take up life's responsibilities. Last year our total number of

serious operations was two hundred seventy-five.

"A small maternity ward gives training in that important branch of nursing.

"Several railroads send all their accident cases here. While comparatively few of these cases occur, our colored railroad men appreciate the comfort planned for them, and the men's ward is usually full. In these days our girls are getting a variety of practise.

"Occasionally a patient remains long enough to become a recognized member of the ward of our hospital family. For instance, little Joseph, a three-year-old with a diseased spine requiring the restraint of a plaster cast, has been with us for nearly a year. The fact that he is unable to exercise physically seems to have made him unusually bright mentally. He is very affectionate and has become the pet of the nurses and attracts much attention from visitors.

"The twenty young women in training show commendable earnestness and faithfulness in their work. As graduates they are in great demand among white as well as colored people, especially now when so many white nurses have been called away for service under the Red Cross. Aside from the professional work which they will be able to do, we count upon them to spread the knowledge of hygiene and the principles of intelligent nursing among their own people, many of whom are in great need of such knowledge.

NURSE TRAINING IN MEXICO

Spelman Seminary is not alone in providing for nurse-training. In the new hospital at Puebla, Mexico, ample pro-



FIRST NURSE TRAINING CLASS, HOSPITAL AMERICANO, PUEBLA, MEXICO

vision is made for such a course. Miss Florence Ridge, nurse in charge, writes:

"Our nurses will take a three years' course. Their studies will be as nearly as possible on a par with the United States hospital curriculum. On account of the large amount of translation which has to be done, with our small staff of available instructors together with the difficulties peculiar to all work in its beginning, we have to go slowly. Then, too, our student nurses have not had the previous mental training to take up in the first year more than they are getting. On the other hand, our nurses of three months' training are doing things in the practical ward that a first year nurse, as a rule, does not have a chance to do in the large United States hospitals. Taking into consideration the many advantages our American student nurses have in previous educational fitness and training before entering, the easy working facilities and comforts of a modern hospital, we feel our girls are making good and they are all showing an interest in their work and patients. Our friends at home may help them by their prayers to overcome previous environment and training to gain victory over themselves and the daily difficulties and temptations that confront them. They may also help by giving gifts which will enable us to make the needed changes to facilitate their work, save and economize time and strength for study and recreation.

"Here is much suffering; so many need not only medicine, but the care and right nourishment that helps to make the medicine effective and which they cannot get outside of an institution of this kind. The work is yours as much as ours and to make this hospital a practical demonstration of the grace of the gospel of our Lord Jesus as preached in our churches, we must all do our part, you in your corner and we in ours."

Thus alone or in groups Christian workers are doing their part in promoting the physical well-being of those with whom they come in contact. Whether in the sparsely settled community or in the crowded city they strive for the uplift of mankind.

The Baptist Missionary Training School

BY LILLIAN M. SOARES

FACULTY MEMBERS

We are glad to announce the addition to our faculty this year of Miss Mary M. Williams, a trained kindergartner and teacher. She comes to us in the threefold capacity of a teacher of kindergarten methods, child study and story telling; supervisor of the kindergarten, holding daily sessions in our building, and of the normal practise kindergarten work of our students; and director of social service

activities in the communities of the Training School growing out of the school kindergarten.

Mrs. Pinkham, under leave of absence for one year, is studying at the Hartford School of Religious Pedagogy. She is taking up subjects which will assist her to do a large educational work in our denomination. It has been a most fortunate circumstance that led the board to find Mrs. Percival Turner (*nee* Nora Yates) to take Mrs. Pinkham's place as dean.

To many of our constituency Nora Yates Turner needs no introduction. In 1891, Nora Yates was sent to Nowgong, Assam, to establish kindergarten work and to be the associate of Miss Laura Amy. She was supported by the Englewood Baptist Church of Chicago. The first kindergarten supplies and equipment brought to Assam were taken there by Nora Yates. Two native teachers now in the school were her pupils. After several years of most earnest and successful work she returned to America and did field work for the Woman's Baptist Foreign Mission Society until her marriage to Mr. Percival Turner.

This fall Mrs. Turner was under appointment to speak at state conventions for the foreign society, but they most graciously released her to take up Mrs. Pinkham's work for this year.

Mrs. Turner's friends throughout the country will rejoice with us that her noble spirit and motherly care can surround our girls at this time.

Thanksgiving Day A Year Ago

BY FRANCES COMEE

Thanksgiving Day has long been known as our national home-going day. When it came to the Baptist Missionary Training School last year many of the students who lived near Chicago took advantage of the holidays and went to their respective homes. About fifty of us remained here to keep burning the home-fires of B. M. T. S.

On Thanksgiving morning before the sun pushed his way over the tall buildings and smokestacks of Chicago, our "family" gathered around the large fireplace of the students' living room to sing our songs of praise and thankfulness. All day long the halls rang with expressions of true joy —

joy which comes from the hearts of those who live to serve. At noontime we met in the dining room, which was decorated with cornstalks, fruit and "gobblers" and, as guests of the senior class, we were entertained with songs, readings and "stunts." The afternoon was well on its way when we finally left the tables.

Both the early service and this jolly occasion were ones to be long remembered, but the part of the day which will remain longest in my memory came as the sun was setting. In the twilight the Puritan maidens with their little white caps and huge kerchiefs sat around the open fire and sang the old, old songs which we love so well. The picture presented that night was one of a true home where the spirit of Christ-love is prominent.

I am sure that as we went to our rooms, after the fire had died out, each girl felt a stronger tie binding her to her fellow students and to the Father whose love and thought had made possible such fellowship.

WOMEN, ATTENTION!

Read important item in
Helping Hand regarding
our Recruiting Plans!

Prayer Calendar for December

"Bear ye one another's burdens, and so fulfill the law of Christ"

Dec. 1. — Miss Mary O. Lake, missionary, 3 Bertoli Street, Ponce, Porto Rico; Miss Emily Mae Sedgwick, instructor Baptist Missionary Training School, 2969 Vernon Avenue, Chicago, Illinois.

Dec. 2. — Miss Grace A. Bond, teacher among the Negroes, Mather Industrial School, Beaufort, S. C.

Dec. 5. — Mrs. Marie Coltori Conversano, Missionary among the Italians and Jews, 830 East 163 Street, New York City.

Dec. 7. — Miss Eva Fewel, missionary among the Indians, Piute Indian Missions, Fallon, Nevada; Miss Lulu Wimpelburg, missionary among the Slavic nationalities, 40 Cedar Street, South, Sharon, Pa.

Dec. 9. — Miss Minnie A. Mathews, missionary among the mining population, 714 Kansas Avenue, Trinidad, Colorado; Miss Mary K. Nason, office assistant, Woman's American Baptist Home Mission Society, 2969 Vernon Avenue, Chicago, Illinois.

Dec. 10. — Miss Martha J. Ames, missionary among the Chinese, 458 Castro Street, San Francisco, Cal.

Dec. 14. — Mrs. Mary R. Mitchell, teacher among the Negroes, State University, Louisville, Ky.

Dec. 17. — Miss Martha Howell, missionary teacher, Box 250, Santa Ana, El Salvador, Central America.

Dec. 19. — Helen P. Story, missionary among the Italians, 1326 S. Broad Street, Philadelphia, Pa.; Mrs. Lydia C. Rogers, 900 Nebraska Ave., Kansas City, Kansas.

Dec. 20. — Mrs. Adah H. Boyce, missionary among the Italians, Trenton, N. J.

Dec. 24. — Miss Sallie H. Philpot, teacher among the Negroes, State University, Louisville, Ky.

Dec. 25. — Miss Sarah E. Owen, secretary at Mather Industrial School, Beaufort, S. C.

Dec. 27. — Miss Ella Knapp, missionary among the Negroes, 1700 N. 15th Avenue, Birmingham, Ala.; Miss Carlota Alborno, native missionary among the Mexicans, 7a de Revillagigedo, No. 70, Altos 12, Mexico City, Mexico.

Dec. 31. — Miss Emily Beck, matron of girls' dormitory, Indian University, Bacone, Okla.

Wanted

A Corona typewriter for Miss Carrie A. Hunt of Mather Industrial School, Beaufort, S. C. Educational Committee of the Board of the Woman's American Baptist Home Mission Society.

Timely Literature

MAKING LIFE COUNT by Eugene C. Foster. A most excellent and exceptional book to direct young people in the motive for the selection of a life work. Price, cloth, 60c., paper, 40c. prepaid.

STORIES OF BROTHERHOOD. A book for boys and girls by Harold B. Hunting which gives an appreciation of some of the World's real benefactors. Price, cloth, 50c., paper, 30c., prepaid.

THE GOSPEL FOR A WORKING WORLD, by Harry F. Ward. A book that every Christian should read. It gives an insight into the present-day problems of church and labor as few books do. Price, cloth, 60c., paper 40c., prepaid.

Suggestions to Leaders of Study Classes, using "The Gospel for a Working World." Price, 10c., prepaid.

ON AMERICANIZATION READ

What You Can Do for Americanization (leaflet). Free.

The Judgment Day of American Democracy, By Charles A. Brooks (leaflet). Free.

America's Genius for Assimilation, By Charles A. Brooks (leaflet). Free.

What a Neighbor Can Do in Americanization (folder). Free.

A Denominational Christian Americanization Program (folder). Free.

Send to Literature Department, 2969 Vernon Avenue, Chicago, Illinois.

New State Directors

Pennsylvania (E.) — Mrs. Richard Savage, Philadelphia (Y. W.)

Utah — Mrs. Frank R. Payne, Salt Lake City.

Wisconsin — Mrs. Roy Knapp, Milwaukee, (Y. W. & Ch.)

New Associational Directors

California (S) — Los Angeles Asso. — Mrs. Anna K Mosher, Los Angeles, Santa Ana Valley Asso. — Mrs. F. K. Arthur, Redlands.

Iowa — Washington Asso. — (Y. W. & Ch.) — Mrs. Hugh Jones, Keota.

Kansas — Missouri River Asso. — (Kansas City Churches) Mrs. W. H. Millikan, Kansas City.

Michigan — Saginaw Valley Asso. — Miss Nell I. Salisbury, St. Louis.

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Omaha Northwestern Asso. — Mrs. W. C. English, Chadron.

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Pennsylvania (W) Pittsburg Asso. (Y. W.) — Mrs. David T. Isaac, Pittsburg, (E) Tioga Asso. (Y. W.)

— Mrs. Herrick Wilcox, Covington.

Washington (W) — Seattle Asso. — Mrs. Emma L. Swartz, Seattle.

MISSIONARY PROGRAM TOPICS FOR 1918

DECEMBER TOPIC: DEMOCRACY

AS IT RELATES TO HOME MISSIONS

PRELUDE —

The Pastoral Symphony, Handel's Messiah

OPENING SONG — Joy to the World

PRAYERS for "Peace on Earth, Good Will toward Men."

FIVE-MINUTE ADDRESS:

Dr. Walter Rauschenbusch

Articles in August denominational papers; in *Who's Who in America*; *Review of Reviews*, Sept., 1918, p. 318; *Survey*, Aug., 3, p. 493.

FIVE-MINUTE ADDRESS: The Social Gospel

Rauschenbusch, W., *The Social Principles of Jesus*, A. B. P. S.

Rauschenbusch, W., *Christianity and the Social Crisis*, Macmillan Company.

TEN-MINUTE DISCUSSION:

Justice and Brotherhood (Path of Labor. ch. 6)

Three ways are suggested for presentation of this subject. Choose the way that best suits the con-

ditions in your community: 1. A resume of the chapter by one capable person. 2. Presentation by three short addresses: (a) Agricultural laborers; (b) Industrial laborers; (c) Present day conditions. 3. Encourage preliminary reading of chapter by number of church members. Have the different headings of chapter introduced by a leader capable of conducting a free discussion.

Devotional Service (15 minutes):

THE DEMOCRACY OF THE ADVENT

SCRIPTURE

SONG

THE HUMBLE BIRTHPLACE

(Luke 2:7)

Holy Night (solo)

THE DIVINE LINEAGE

(Matt. 1:18)

Hail to the Lord's Anointed

THE GUESTS, RICH

AND WISE

(Matt. 2:1-11),

Brightest and Best of the
Sons of the Morning

POOR AND LOWLY

(Luke 2:8-18)

THE NAME, (Matt. 1:11)

Precious Name

THE POWER (ACTS 4:12) Coronation Benediction

This devotional should have outline printed on blackboard. The Scripture should be read in unison. The numbers of hymns should also be placed on board so that they may be sung without announcement.

MISSIONS' QUESTION BOX

ANSWERS IN THIS ISSUE

1. What is said to be the source of true missionary effort and spirit?

2. How many bungalows are under construction in one war production community?

3. What church sent a \$50 contribution to home missions?

4. "Do you love —" Finish the sentence.

5. What is the date of Christian Enlistment Week?

6. "The government must now —" What?

7. What young woman gave the gospel to the Kiowas?

8. How many Negro men are with the colors?

9. How many Baptist missionary pastors and teachers are working among the Indians?

10. How many stars has the Italian Service Flag?

11. What is the greatest need in our new field in Central America?

12. "Keep Together —" Complete the sentence.

13. How many khaki Testaments a day is the American Bible Society turning out for the Y. M. C. A.?

14. How many of her sons has India in the war?

15. What "three R's" will the success of Christian Enlistment Week mean?

16. Who wants a Corona typewriter?

17. "In one case a young man of seventeen —" Finish sentence.

18. "That is our Task this year —" What?

19. "We want men especially adapted —" For what?

20. Who is the first Telugu Doctor from the Woman's Medical College in North India?



Change in Foreign Mission Board Meeting

The Board of Managers of the American Baptist Foreign Mission Society had scheduled its important quarterly meeting at Northfield, Mass., for Nov. 19-21, 1918. At the meeting of the Board in Boston on Wednesday, Sept. 11, announcement was made regarding the plans of the national campaign committee of northern Baptist laymen for Christian Enlistment Week, November 17-24. In view of the importance of these plans and the spiritual results which are expected from the observance of this enlistment week, the Board felt that it was desirable to change the date of its meeting at Northfield. Accordingly, the meeting will be held November 6-8 inclusive, instead of November 19-21. This will enable all members of the Board to cooperate heartily with the plans of the laymen for the observance of this most important week.

J. Y. AITCHISON, *Home Secretary.*

Concerning Ungkung

The reference committee of the South China Mission Conference voted at its last meeting: "That we put on record our sense of the gravity of the outrage perpetrated on Dr. Newman, as an American citizen, in the recent attack made on him by soldiers of the Northern forces at Ungkung; and that we express the hope that our diplomatic representatives will make to the Chinese government such representations as may be necessary to prevent a repetition of such an outrage in the future."

Since this resolution was put on record the case has been referred to Peking, and the government recognizes its responsibility in the matter, which would seem to open the way for settlement. The mission property up to date has not suffered, and the Christians, as such, have not been molested.

The report of the corresponding secretary of the Conference, Rev. A. F. Groesbeck, continues as follows: "The conditions now prevailing in the Swatow region have their effect upon the work of the Committee and of the mission as a whole. The field of Ungkung for more than a year has been cut into two parts from end to end by the lines of the armies of the North and the South, as they face each other. Requisition of the territory occupied by the Southern troops for money has made the lives of the rich a burden and has almost paralyzed trade. Mails are uncertain, and as for travel—when one starts out he never knows whether the launch, train, or even the chair and jinriksha will be running. We have appointed a Conference and a reference committee meeting at Kaying, and in neither case have we been able to meet the engagement. Times are very hard, so that projects in which we hoped to get large aid from the Chinese have had to be temporarily given up. Heretofore this unrest has turned out rather to our advantage, but we are soon to reach the point where conditions will be decidedly against us. To the horrors of earthquake have been added two severe typhoons, before the season has really begun. We are thus meeting with a train of disasters. Up to the present, however, we must acknowledge that never before have we experienced such genuine growth and progress as during these years of stress and storm."

Suifu reports a lack of Christian teachers for schools and academies. Eventually it is hoped that these vacancies will be easily filled from the new union Normal Training School at Chengtu, where Dr. Rudd represents our mission. Thirty are now enrolled at the women's school in this station. The membership of the Suifu city church has now reached 217, and its members are daily increasing their influence among the townspeople.

A STORY OF SPLENDID SERVICE

Resolutions passed by the Board of the A. B. F. M. S., Sept. 11, 1918

THERE come seasons in our Christian experience when we feel most keenly the need of the ministry of sons of consolation, who, like Paul and Barnabas, may go about "Confirming the souls of the disciples and exhorting them to continue in the faith and that we must through much tribulation enter into the Kingdom of God." Such a season has come to us today.

In a period of the world's history when the whole earth is in anguish, when the cries of terror for coming evils are only exceeded by the wails of lamentation over desolated lands, ravaged homes and slain men, and our Society has been called with increasing frequency to mourn over the deaths of many of its noblest missionaries. But a few months ago our Japanese mission was wellnigh decimated; today Burma and China have suffered the loss of three devoted and veteran missionaries.

On the 18th of March, 1918, Mrs. Sarah L. Stevens Smith of Insein, Burma; on the 8th of May Rev. W. F. Armstrong, D.D., of Rangoon, Burma; and on the 19th of May Rev. Robert Wellwood of Ningyuanfu, China, were called home; Mrs. Smith after a period of fifty-four years of missionary service, Dr. Armstrong of thirty-four years, and Mr. Wellwood of thirty-one years (of which the first four were with the China Inland Mission). So that the entire span of missionary service would be 119 years, a period which if the respective terms had been successive instead of contemporary would have exceeded the life of the Society itself. For the last third of a century, however, these three lives have been parallel, and yet what changes have they not witnessed? When Mrs. Smith sailed for Burma in 1863 on her marriage to Dr. D. A. W. Smith, our country and hers — of which her father-in-law the late Rev. Samuel F. Smith, D.D., wrote the national hymn — was in the midst of a great civil war "Testing," in the words of President Lincoln, "Whether this nation, or any nation so conceived and so dedicated can long endure." Today this nation with its allies is engaged in a yet greater war to determine that, not our nation only, but all nations "Under God shall have a new birth of freedom and that government of the people, by the people and for the people shall not perish from the earth." Today, Great Britain, which in the days of our civil war was not always a kindly critic, is our brave and gallant ally and the wise and beneficent ruler of Burma, where Mrs. Smith and Dr. Armstrong spent their lives. In 1887 when Mr. Wellwood, the youngest of these three missionaries, went out to China, that country was the oldest of earth's existing empires, today it is the youngest of her republics. What has wrought these mighty changes? We answer without hesitation, the buried seed of the Kingdom, ("The Kingdom of Heaven is like to a grain of mustard seed which a man took and sowed in his field, which indeed is the least of all seeds, but when it is

grown it is the greatest among herbs, and becometh a tree so that the birds of the air come and lodge in the branches thereof.") Even such were the lives of these three: the field is the world, the good seed are the children of the Kingdom.

Mrs. Smith was born in Burma, her parents, Rev. and Mrs. Edward A. Stevens, being missionaries at Moulmein for many years. She was educated in America and, as stated, was married in 1863 to Rev. Daniel Appleton White Smith, then under appointment to sail as missionary to the Karens. For a short time they were located at Henzada, but in 1876 Dr. Smith was appointed President of the Karen Theological seminary, which was first at Rangoon but later removed to the suburb of Insein. Mrs. Smith was preeminently a home-maker, and as the wife of the President of the seminary, exerted a great influence over the families both of students and faculty, not only in her own gracious hospitality but in furnishing a model home, the pattern which could be carried back to village and jungle and be there reproduced in innumerable homes. Mrs. Smith's last return to the field was in 1915. She is survived by her husband and three children. Two of her daughters are in Burma, one of whom, Miss Anna Haven Smith, was the companion and support of her mother's declining years, and the other, Mrs. Harry I. Marshall, is with her husband laboring as a missionary in Toungoo, Burma; the third child, a son, is Dr. Appleton White Smith of the Garfield Memorial Hospital, Washington, D. C.

In the death of Rev. W. F. Armstrong the Burma Mission has again suffered a heavy loss. The simple facts of his life are, briefly: He was born in Sydney, Nova Scotia, May 30, 1849; educated at Acadia College and Newton Theological Institution; ordained at Sydney, in 1873. Appointed a missionary of the Canadian Maritime Board, he sailed with others to Burma to take up work for a large tribe of Karens said to dwell just over the Burma border in Siam. Miss H. M. Norris was at that time working for the Karens in Tavoy, and early changed her name and her work by becoming Mrs. Armstrong and sailing with her husband for the Canadian Telugu Mission field across the Bay of Bengal when the Canadian Mission was withdrawn from Burma. After their first furlough in America, the Armstrongs were appointed in 1884 missionaries of our Foreign Mission Society, then known as the Missionary Union, designed to the Tamils and Telugus and all other races of India proper found as immigrants in Burma. Besides this they were to have charge of the English Baptist Church in Moulmein. Their work grew with the years and in 1895 they removed to Rangoon, from which city their work from Tavoy to Mandalay could best be directed. However, before leaving Moulmein Dr. Armstrong took

part in a memorable public debate with the best educated Moslems in that city; and while he did not appear to have won any converts, he did win for his cause and for himself the respect and admiration of all his opponents, and made life-long friends of the leaders on the Moslem side in the debate. He was able to meet all Moslems afterwards on a plane of friendship surpassed by no others.

Dr. Armstrong was ever a most faithful and devout Bible student, delighting especially in the study of the prophecies, and delivering many lectures on this theme in his own mission work and before congregations of other Christian bodies. He was honored by the bestowal of the degree of Doctor of Divinity by his Alma Mater in 1909. About two years ago he received a slight shock, which however seemed to leave no immediate ill effects, but soon after the sight of one eye was completely gone, and the loss of sight in the other eye followed, so that he became totally blind and had to be led about by some of the faithful Indian people for whom his life had been given. In his blindness he dictated a series of messages to thinking men among the Moslems, which were published a year ago and have been very well received by those to whom they were addressed. Words fail to depict the royal character of Dr. Armstrong. Perhaps one word, loyalty, will serve better than any other, for he was preeminently loyal to his divine Lord and Master, to the Word of God and to all his friends. Unselfish to a degree, modest and unassuming, he was yet in many cases the harmonizer of differences between his brethren, and he was chosen a member of the Burma Committee of Reference up to the full limit of his eligibility. With his keen sense of humor and a fund of bright stories ever new, his presence even for a short call made the rest of the day brighter, and a dinner with the Armstrongs, with Dr. Armstrong at the head of the table, was an event to be remembered. Mrs. Armstrong survives him, and with her son, Ernest, and daughter, Kate, will carry on the work, while the younger son, Frederick, is engaged in educational work in America.

The third and youngest of this group of missionaries whose deaths we mourn, but the record of whose lives we would thus commemorate, was the Rev. Robert Wellwood. Going as a young man, a native of Ireland and a British subject, to work in West China as a pioneer missionary of the China Inland Mission at the important city of Suifu, Mr. Wellwood, after four years' service under that Society, transferred to the service of the American Baptist Foreign Mission Society, and continued for a time in Suifu. Later, still seeking, in the spirit of the early Moravian missionaries, the hardest and most difficult fields, he went, again as a pioneer, to Ningyuanfu, the most remote of our stations in China, located some 300 miles southwest of Yachowfu, and the capital of the prefecture. This station, located as it is in West China, has a mixed population of Chinese and Lolos, the aboriginal tribes of the region, who have never been entirely subdued by the Chinese; and here, cut off from frequent inter-

courses with their own people, located among alien populations striving with one another, amid frequent wars and rebellions and exposed to the assaults of robbers, Mr. and Mrs. Wellwood began again the task of establishing a station of the cross. Here, in spite of all the difficulties that surrounded them—difficulties of language, of alien customs and superstitions, of isolation—these devoted missionaries, by the power of a consecrated life, have planted, in a field of some two million heathen people, a Christian church with a membership of more than 200, and have established four schools. Mr. and Mrs. Wellwood returned on furlough last year, and Mr. Wellwood in company with Mr. H. J. Openshaw, another missionary of our Society in West China, volunteered for service among the Chinese labor battalions in France, and the two missionaries went out together, though their places of service in France were different. Mr. Wellwood was, after some delay, sent under the British Y. M. C. A. to a point almost at the front and exposed to the enemies' fire, and there, on the 19th of May, 1918, he was instantaneously killed by the dropping of a bomb on the Y. M. C. A. hut in which another Secretary, an Englishman, who was with him, was also killed, and several others were seriously wounded. Mr. Wellwood leaves a widow and four children. Mrs. Wellwood is anxious to return to her work in China, and one of her daughters, Miss Margarethe Wellwood, has offered herself as a candidate for missionary service and been accepted by the Woman's Baptist Foreign Mission Society, thus carrying on the family traditions.

Years ago Rudyard Kipling, who has sometimes been called the uncrowned laureate of the British Empire, wrote these words, of the foreign troops called into service:—

For those who kneel beside us
At altars not Thine own,
Who lack the lights that guide us,
Lord, let their faith atone;
If wrong we did to call them,
By honour bound they came,
Let not Thy wrath befall them,
But deal to us the blame.

In these lines we can discern the sting of an awakened conscience which recognizes the loyalty of the heathen legionaries, and would fain breathe a prayer that the more enlightened man might bear the penalty of having brought his more ignorant and perhaps less sinful brother to his death; but how much more glorious the faith which nerves the Christian missionary to expose his own life and to lay it down for those who "kneel beside him at altars not Thine own." This man, born in Ireland and a British subject, giving wellnigh one third of a century to the service of an American Society laboring in China, now finishes his course on the soil of France among Chinese labor battalions that by so doing he might not only cheer their loneliness—strangers in a strange land—but bring to them, like the first

great missionary to the Gentiles, the knowledge of the true God.

The lives of God's saints are, as St. Paul phrases it, living epistles, but in the great laboratory of God their deaths are even more. The life that is lived is a letter which can be read, but the death which crowns the life is a seed which is buried and germinates. "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."

The world awaits its harvest. "These all having obtained a good report through faith received not the promise, God having provided some better thing for us that without us should not be made perfect."

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed.
Live truly, and thy life shall be
A great and noble Creed.

—Horatius Bonar.

Death of Mrs. A. E. Bigelow

The announcement of the death of Mrs. A. E. Bigelow at Iloilo, Philippine Islands, on July 15, will be received with sorrow. Mrs. Bigelow, nee Alice Mary Stanard, was born in Madison County, Nebraska, July 26, 1885. The death of her mother left her at three years of age to the care of other relatives. When she was eight she united with the Baptist church at LaMoille, Ill. After preparation in the public schools of LaMoille and Ottawa, Miss Stanard attended Shurtleff college, from which she was graduated in 1908. For four years after her graduation, she taught in the public schools, gaining experience which was to prove its great value later in life. At the Young Women's Christian Association conference at Lake Geneva, Wisconsin, in 1907, she became a student volunteer and, realizing that the greatest need meant the greatest opportunity, she dedicated her life to foreign missionary service.

In 1911 she was appointed a missionary of the Woman's American Baptist Foreign Mission Society, and sailed for the Philippine Islands in October, 1912, where she became a teacher in the Bacolod Private Academy, and later its principal. She also supervised the domestic science work in all the private schools of the Mission on Negros Occidental. Being a teacher of rare ability, possessed of a winning personality and grace of Christian character, she won friends wherever she went. Among the students with whom she worked her sweet and guiding influence was potent as she sought to win them to Christ and train them for service.

After four and a half years of service, she returned to the States, spending her furlough with her aged father, who died while she was near him. She returned to the island in February, 1917, as the wife of Rev. A. E. Bigelow, and took up her work at the Jaro Industrial School beside her husband. But only a short term of this new service was allowed to her. After weeks of patient suffering, she passed away, to the great sorrow of the Philippine Baptist Mission, Filipino Christians, and many friends in America. Her life of service, although ended so early, leaves an inspiration to those who follow her.



MRS. G. N. THOMSEN

"The Mother of the Poor"

That was the beautiful name (Beedalaku Talli) given by the Telugus, in India to Mrs. G. N. Thomssen, who passed away in Rochester, N. Y., Sept. 14, 1918. On her return from India three years ago the *Persia*, on which she came from India, was twice attacked in the Mediterranean by submarines but escaped, owing to a high sea. The *Persia* went down, torpedoed, on the next trip. Mrs. Thomssen was appointed with her husband in 1881, and they opened the station at Vinukonda, later developing the work at Kurnool and Bapatla. In all his work abroad, as well as in his pastorates in West Hoboken, New York and Brooklyn, she was his strong supporter. Till the last she was serving and cheering others. In the hospital, during the closing days, she comforted a little Italian girl and others. Her favorite text was, "God's ways are not our ways and God's thoughts are not our thoughts." Her favorite hymn was "God will take care of you." In India she was known as the home maker, and thousands rise up and call her blessed. "What will I do when I get to heaven?" she asked one day, and replied, "I know; I'll take care of the little Telugu children over there." Old people and little children were her special charge. She is survived by her husband, three sons and a daughter. Dying in the city where she was born in 1855, she is buried in Mt. Hope Cemetery. The Telugus will revere her memory as *Ammagaru* (noble mother), for to them she gave the best years of her useful and devoted life.



Foreign Missionary Record

SAILED

From San Francisco, Sept. 14, 1918, Rev. and Mrs. W. E. Wiatt, Burma, and Miss Mary Phillips, Burma; Rev. and Mrs. W. E. Witter, Miss May Nichols, and Miss Ethel M. Stevenson, Assam; Miss Elma R. Tharp, Japan; Miss Pauline Senn, South China; Miss Mabel Bovell, Miss Frances Therolf, Miss Emma Brodbeck, West China; Rev. and Mrs. Paul J. Gates and baby, Japan.

From San Francisco, Sept. 23, Dr. and Mrs. F. W. Goddard and two children, Miss L. J. Dahl, East China; Miss Selma Lagergren, P. I.

From San Francisco, Sept. 21, Dr. and Mrs. J. S. Grant, and Mrs. J. B. Grant, Jr., East China; Rev. and Mrs. J. C. Jensen and two children, West China; Miss Margarethe Wellwood, Miss Emma Simonsen, Miss Melvina Solman, South China.

BORN

To Mr. and Mrs. A. K. Mather, of Tura, Assam, a son, Aug. 6, 1918.

DIED

Mrs. G. N. Thomssen, at Rochester, N. Y., Sept. 14, 1918.

 * **STATION SNAP SHOTS** *
 * *****

Burma

Dr. E. W. Kelly has been awarded a gold Kaisar-i-hind medal by the Government for his good work done when Principal of the Rangoon Baptist College.

The 2nd 70th Burma Rifles in camp at Meiktila has several Baptist College men on its rolls. Prof. Currier is doing good work in the Y. M. C. A. hut, of which he has charge there. He gives a talk on morality and hygiene to each group of new recruits that comes in. B Company in the regiment, a large company of 500 Karens, largely Christians, was regarded by the colonel and other officers as the star company while at Meiktila, both in efficiency and discipline. One of the Baptist College men, Ba Yin, with the rank of captain, has been in Mesopotamia, Egypt and France since the war began, and has recently been returned and stationed at Mandalay. Captain Ba Yin is deeply interested in the welfare of Burma, and particularly in the new opportunities opened to Burmans by the war service.

Maubin is the center for the All-Burma Evangelistic and United Effort Campaign which is to take place during the coming year. The Burma Convention, at the head of the movement, works through all branches of the Mission—seminaries, press, English churches, and schools, as well as separate stations. A committee is now on the field organizing Sunday schools and young people's societies where none exist and initiating revival movements in the churches.

Two boys and two girls from the boarding-school at Bassein were baptized before the end of the last term. The two boys come from Buddhist homes,—but in spite of persecution they have remained loyal to their new faith.

Assam

Since Dr. and Mrs. Kirby have been transferred from the Sadiya field, Mr. and Mrs. L. W. B. Jackman have been left in charge of all evangelistic, educational and medical work among both Assamese and Abor peoples. Especially difficult for a general missionary without medical training is the dispensary work on this important frontier field.

The farm at Jorhat, although hampered by lack of equipment has, during the last term, supported the students, paid their school expenses and left a little profit. This industrial school is accomplishing the purpose for which it was started:—teaching the boys responsibility, and training them in right methods of work so that on leaving school they will be practical and independent. These boys, who are of high school age, make many of their own implements, and pay for those purchased for them.

The little group of Baptists at Naha, in the Liuchiu Islands, has at last found the fulfilment of its dream of twenty-five years, in the completion of the new church building. At this city, of 50,000 population, the center of the mission work in these islands, the Christians have had no meeting house these many years. The new building is of cement, with wide verandas to keep off the heat. The fine wall and gateway, and the lighting apparatus were given by the members.

Philippines

Rev. Geo. J. Geis, who has just been transferred to the Philippines mission to take the place of Mr. Russell at Capiz, reports a growing acquaintance with the work and the language, and good outlook for the year. The boys' dormitory is taxed to the limit with the 54 young men crowded within its walls. The new Bible class just opened has already a large attendance. Mr. Geis says that in all his years in India he never knew so many young men and women eager for an education and willing to do any kind of work to continue their studies. The government high school at Iloilo, too, is a busy place since its opening in June. Nearly 1400 students are included in the register, and 600 have entered the freshman class alone. Dr. and Mrs. Thomas are in charge of the Dunwoody dormitory, which serves this high school. Cards have been distributed among the students to announce the various attractions offered by the dormitory. A class in First-Aid has been started this year; athletics are well under way, and a choral class is held by one of the women missionaries. On Sunday afternoons when the students are likely to be strolling about with nothing to do, a good Sunday afternoon "sing" is held at the dormitory, to which students and townspeople alike are welcomed.



Letter by Young Cheyenne in U. S. Navy

Rev. T. J. Davis, Missionary to the Cheyenne Blanket Indians at Watonga, Oklahoma, sends the following, saying that "the letter did our Indian church so much good I feel it will help others and I send it for publication."

Elliott Tasso is one of our young Cheyenne Indians serving our country in the navy. He took his religion with him out on the big water in the war service. His father was once a prosperous Indian. He was assistant to the Government farmer. The father began drinking, and went down as so many do. At our Christmas revival the father became a Christian and since has lived above the old temptations. Young Elliott, so anxious about his father, wrote this home:

"*Father:* I am out on the ocean, but I am safe, for the water bears our ship up. It makes no difference how stormy it gets the water bears our ship up. Father, the love and grace of Jesus will bear you up like the water bears up our vessel. We stay on our vessel, we trust our vessel and we are safe. If we would leave our ship we would sink. So, father, if you stay on the vessel and trust Jesus he will bear you up like the water bears up our ship. I am praying every day that the older Christians are helping you. The older Christians ought to get under the younger ones and bear them up like the waters bear our vessel up. They need the help of the stronger Christians, and the stronger ones can bear them up until they get strong to walk and trust Jesus themselves."

How Spelman Got the Coal

Spelman Seminary, our splendid Atlanta school for girls that ranks among the first institutions of its kind anywhere, has to have coal, and the cost averages \$32 a day. Where was the money to come from? High cost of everything made some extra effort necessary, and it was decided to

devote Rally Day to raising coal money. Various competitions were arranged, and entertainments that were expected to bring in considerable, but bad weather prevented the entertainment most relied upon, and the students wondered how they were coming out. The Granddaughters' Club had a morning program in chapel, and at its close Miss Kendall, the school treasurer, appeared and read the list of donors. It is so interesting, as showing how the entire body, faculty and students, and friends outside, respond to the school needs:

RALLY REPORT	
Graduates	\$171.35
Former students	69.65
Parents	208.27
Negro friends	68.76
City white friends	78.00
Northern friends	33.26
Former teachers	153.50
Teachers	173.85
Men employed on campus	31.50
Spelman Sunday School	5.00
Spelman Printers, 1918	2.00
Day pupils — Primary	22.31
Grammar	40.71
" High and Dressmakers	10.27
Boarders — Nurses	.86
Giles Hall	2.00
Rockefeller South	2.30
Morehouse North	4.66
Packard	5.38
Morgan North	7.57
Rockefeller North	14.00
Morehouse South	16.16
Morgan South	26.21
Profits of sales	30.74
Total	\$1,177.31

So they're going to keep things going and students warm this winter at Spelman.

Miss Crawford at Northfield

In a report of the Home Mission Summer School at Northfield, *The Mission Field* has this to say about two of our Baptist representatives:

"The presence of Miss Isabelle Crawford during the entire week was much enjoyed. She conducted a class in the Indian sign language, and brought several messages from the Indian work, which was so wonderfully blessed in her hands. Dressed in her beautiful bead work costume she was most attractive, and all

caught a new vision of the possibilities of Indian Missions, and the fidelity of those walking in the Jesus road."

"Rev. Charles A. Brooks thrilled all with his vision-widening address on 'Making America American,' as he rehearsed the wonderful growth of this young country, the quick assimilation of other nationalities, the ideals we hold, our possibilities, our duty to the world, and our ultimate destiny."

Dr. Brooks is our Home Mission Society's secretary for foreign-speaking peoples.

FIELD NOTES

The work of the Ohio Baptist convention among foreign-speaking peoples includes Italian, Slovak, Swedish, Polish, Hungarian and Roumanian Missions, and 1,357 conversions were reported last year.

The Home Missions Council, of which Dr. A. W. Anthony is now the Executive Secretary, is composed of 35 Home Mission bodies, representing 23 different denominations. It coordinates the work of these several bodies and has a committee composed of representatives of each which will convene a conference to consider all Home Mission interests. It has made an investigation of the conditions of migrating Negroes and has published a pamphlet entitled "Negro New Comers in Detroit, Michigan," by Dr. George Edmund Haynes.

Rev. F. H. Divine on September 8th led a movement which raised \$20,568 for the building fund of the Powis Memorial Baptist Church of Fresno, California. The members of the Committee also agreed to raise \$4,500 more before October 15th.

Rev. O. G. Matthews of American Falls, Idaho, is laboring assiduously to meet the needs of the large and religiously destitute region surrounding that place. He has organized four Gospel Teams that care for outstations. He greatly needs an automobile, as he has services in places from 6 to more than 15 miles away.

The spirit of sacrifice for others, which is the central spirit of the Christian faith, is showing itself to a remarkable degree among the Indians on the reservations and elsewhere, who are giving largely to the

work of the Red Cross. About 20,000 of them are members; their contributions in money amount to more than \$50,000, and they have given thousands of hospital garments and knitted articles.

On a small Indian reservation far North where the winters are long and the struggle for the necessities of life is severe, more than \$1 per capita for every adult was paid in cash for Red Cross and other war relief purposes. In the southwest, where the parched desert gives scant returns and sheep raising is the chief means of support, many of the Indians have each promised a fleece of wool for the Red Cross and the superintendent plans the experiment of spinning this wool and knitting it into socks, sweaters, etc., by the Indian women.

The boys of a school in the northwest gathered 2,000 pounds of Sphagnum moss for surgical absorbent pads. This school in four weeks bought 1,000 thrift stamps and fourteen baby bonds.

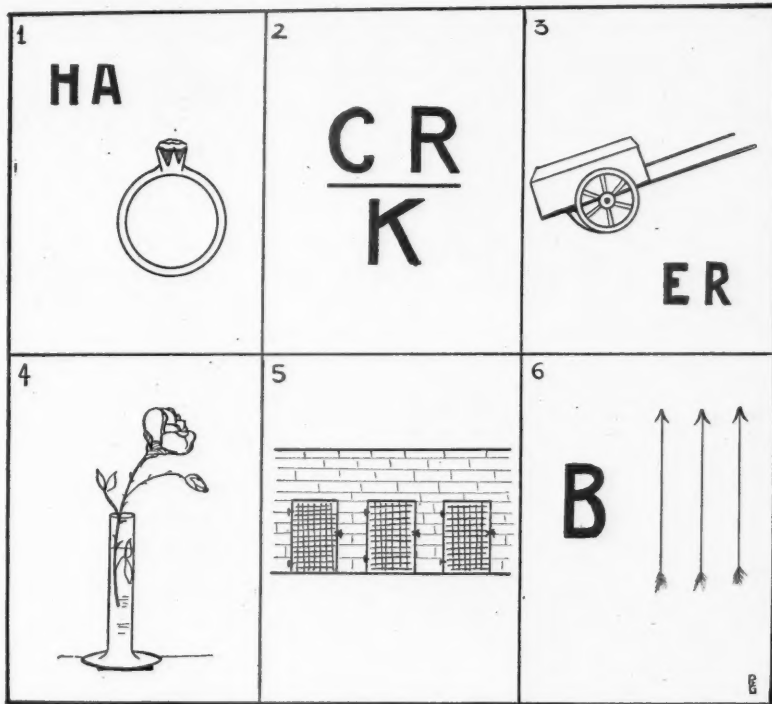
In a Montana district where the Indians are nearly all full bloods they voluntarily held meetings and each one who has a growing wheat crop promised to donate one sack of wheat for war relief work. Our home missionaries among the Indians are very happy over these evidences of unselfishness.

Rev. A. Devos is active among the French population of Woonsocket, R. I., and surrounding regions. A recent convert is the nephew of a Catholic priest and the father of eight children. House to house distribution of the Bible and the patient explanation of its teachings when the pastor visits the home are found to be unfailing agencies in bringing the truth to needy souls.

From Miss Esther McCollough, missionary teacher among the Japanese, Seattle: "We taught 38 different persons during the month. I am conducting five different schools now and teaching two private pupils. We are teaching those who wish to learn our language, from one who keeps her husband's fruit-stand and whose hands are cracked and bleeding from handling the ice in the ice-cream freezers, to the wives of two of the leading bank managers in the city. Some study with baby in the lap and several tots around their feet while others have some one to care for their children."

MISSIONS' PUZZLE PAGE

By William B. Lippard



NO. 20. MISSIONS' PERSONALITIES

Each of the above pictures represents an individual whose name is mentioned in the reading matter of October Missions. Please note that advertising pages have not been included in the pages from which the names have been selected. Can you guess who they are?

WHAT WE OFFER

For a correct set of solutions and the best article not exceeding 150 words in length on the subject "The Significance of Christian Enlistment Week," a first prize will be given consisting of a missionary library of five books. For the second best article with a correct set of solutions, Missions will give a well-known missionary book. For the third and fourth best articles with a correct set of solutions, Missions will give a year's subscription of the magazine. All solutions and articles must be mailed not later than December 15 to be eligible. Address Missions, Puzzle Page, 700 Ford Building, Boston, Mass.

ANSWERS TO PUZZLES IN OCTOBER NUMBER

- | | |
|---------------------|-------------------------------|
| 1. Miss Elma Tharp | 4. Miss Mabel Bovell (B-oval) |
| 2. Miss Ella Hill | 5. Miss Ursula Dresser |
| 3. Miss May Nichols | 6. Miss Emma Simonsen |
- The initials were not included in the pictures.

SEPTEMBER PRIZE WINNERS

A large number of excellent articles were submitted in the September contest, but the authors unfortunately are not entitled to honorable mention because they failed to guess correctly all the pictures. Picture No. 4 seemed to be the most difficult of solution. The following prizes are awarded:

1. Harry S. Myers, Roselle, N. J.
2. Agnes J. Barchus, Portland, Oregon.
3. Daisy Shaley, Lewis, Indiana.
4. Paul E. Wemple, Cheshire, Mass.

HONORABLE MENTION

Hattie Anderson, Russell, Minn.; H. A. Cole, E. Akron, Ohio; Eloise Fowler, Somerville, N. J.; Mrs. Arthur Ginn, Sidney, Ohio; Maude Keas, Gypsum, Kansas; J. O. Keith, Meade, Kansas; F. Harvey Morse, Maplewood, Mo.; Frank C. Ward, Belleville, Kansas.

A number of readers have written the Puzzle Page stating that their copies of Missions are received too late to forward answers within the time limit. This is due to delay in the mails, and accordingly beginning with this issue puzzle contestants are allowed two weeks longer in which to forward solutions.

Financial Statement of the Societies for the Six Months Ended September 30, 1918

	Source of Income	Budget for 1918-1919	Receipts for 6 Months	Balance Required by March 31, 1919	Comparison of Receipts with Those of Last Year		
					1917-18	1918-19	Increase
FOREIGN MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools....	\$667,392.00	\$104,700.92	\$562,691.08	\$101,319.58	\$104,700.92	\$3,381.34
	Individuals.....	300,188.00	13,198.72	286,989.28	10,628.82	13,198.72	2,569.90
	Annuity Account.....	25,000.00	8,538.11	16,461.89	8,801.58	8,538.11	263.47
	Legacies.....	100,000.00	30,459.65	69,540.35	19,030.95	30,459.65	11,428.70
	Income from Investment of Funds.....	77,000.00	25,521.57	51,478.43	56,801.94	25,521.57	31,280.37
	Miscellaneous.....	2,000.00	1,398.82	601.18	1,398.82	1,398.82
	Totals.....	\$1,171,580.00	\$183,817.79	\$987,762.21	\$196,582.87	\$183,817.79	\$18,778.76
*Annuity Income was not deducted until March 31, 1918, last year.							
HOME MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools....	\$392,929.00	\$58,766.27	\$334,162.73	\$59,353.33	\$58,766.27	\$.....
	Individuals.....	109,382.00	7,743.69	107,638.31	5,640.82	7,743.69	3,897.13
	Legacies and Matured Annuities. Income from Investments.....	125,680.00	28,421.26	96,258.74	73,484.61	28,421.26	45,063.35
	Miscellaneous.....	7,500.00	52,278.16	74,371.84	48,866.95	52,278.16	3,411.21
			4,393.51	4,393.51			54.59
	Totals.....	\$761,461.00	\$145,602.89	\$615,858.11	\$191,684.63	\$145,602.89	\$3,465.80
							\$49,547.54
PUBLICA- TION SOCIETY	Churches, Young People's So- cieties and Sunday Schools....	\$145,561.00	\$62,508.92	\$83,052.08	\$42,206.37	\$62,508.92	\$.....
	Individuals.....	28,000.00	948.53	27,051.47	6,250.90	948.53	5,302.37
	Legacies.....	10,000.00	4,029.66	5,970.34	6,123.34	4,029.66	2,093.68
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	96,903.00	45,688.62	51,214.38	58,320.47	45,688.62	12,631.85
	Totals.....	\$280,464.00	\$113,175.73	\$167,288.27	\$112,901.08	\$113,175.73	\$20,302.55
							\$20,027.90
WOMAN'S FOREIGN MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools....	\$358,782.00	\$57,565.46	\$301,216.54	\$60,071.90	\$57,565.46	\$.....
	Individuals.....	65,000.00	8,791.66	56,208.34	9,045.52	8,791.66	253.86
	Legacies.....	12,000.00	5,406.08	6,593.92	9,104.82	5,406.08	3,698.74
	Annuity Account.....	5,000.00	5,000.00
	Income of Funds, Specific Gifts, etc.....	16,500.00	4,469.54	12,030.46	5,093.25	4,469.54	623.71
	Totals.....	\$457,282.00	\$76,232.74	\$381,049.26	\$83,315.49	\$76,232.74	\$7,082.75
WOMAN'S HOME MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools....	\$244,800.00	\$39,197.25	\$205,602.75	\$42,442.15	\$39,197.25	\$.....
	Individuals.....	35,000.00	2,491.18	32,508.82	2,310.63	2,491.18	180.55
	Legacies and Matured Annuities. Income from Investments, Spe- cific Gifts, etc.....	35,000.00	7,392.69	27,607.31	16,008.22	7,392.69	8,615.53
			9,128.12	26,533.88	8,702.63	9,128.12	425.49
	Totals.....	\$350,462.00	\$58,209.24	\$292,252.76	\$69,463.63	\$58,209.24	\$606.04
							\$11,860.43

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